

דוד בפה  
OR THE

# Bird in the Cage, CHIRPING

Four distinct Notes to his Consorts abroad.

- I. Of Consideration, Counsel, and Consolation.
- II. Some Experiences and Observations gathered in Affliction, and first intended only for private use.
- III. The Lamentations of *Jeremiah*, in the ordinary measure of singing Psalms.
- IV. A true Christians Spiritual Pilgrimage, setting forth his afflicted and consolatory states, in another Metre.

And as a Preface hereto, an Epistle to the Welsh Churches, and a brief Narrative of the former *Propagation*, and late *Restriction* of the Gospel, (and the true *Preachers* and *Professors* thereof) in *WALES*. And a short *Vindication* of the Author and others, from the *Calumniation* of their Adversaries concerning the same.

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By *VAVA. POWELL.*

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The second EDITION Corrected and Enlarged.

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*Iob 29.16 The dayes of Affliction have taken hold on me.  
Job.2.2. I cryed out of my Affliction to the Lord, and he heard me.  
Deut.33.15. As thy dayes, so shall thy strength be.*

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V. P. A Servant of Jesus Christ,  
and your Brother;

To the Churches of God, and scat-  
tered Saints throughout all Wales.

RACE, Mercy, Peace,  
and Patience be unto you  
all from God our Father,  
through Jesus Christ the  
Son of God, and our Sa-  
viour.

Beloved Brethren, Whom I love dearly,  
remember daily, long for greatly, pray for  
earnestly, and praise God heartily: To whom  
I could write with my purest Blood, and do  
send these lines from my inwardest bowels;  
my eyes even at the writing hereof, pour-  
ing forth tears for you (as God knows) part-  
ly out of endeared affection, but chiefly out of  
tender consideration, and compassion of your  
late and present Sufferings (especially some of  
you) of which I am a sharer, and with whom  
(yea for whose sakes in part) I now suffer, and

2 Tim. 2.10

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*Psal.* 5. 8.  
*Heb.*

*am ready if God count me worthy, and make me able, to lay down my life for so deserving a Lord as ours is, and for so dear a People as you are: to whom also I am a debtor, though at present dis-enabled to pay that Pittance lent me for your sakes: yet many of you (and the Lord himself) do bear me witness that I was unwilling to be a slothful servant, or to hide my Talent in a Napkin, whilst I enjoyed my liberty, but to exercise it among you, labouring day and night, in perils often, and many waies: meeting, and encountering with great difficulties, but most of all with self-discouragements and weaknesses, some whereof were known to my Observers, (as David calls his Enemies) many to you my friends, more to my selfe, but all to God: Who yet made use of me (a nothing Creature) in his hand among better and worthier Instruments, to call, gather, and edify you; at which work I would have still been, had not some of our own Country-men laid hands unjustly upon me, and also informed against me falsely (as you well know) whether out of hatred to the truth I preached and professed: or that they might offer me as a Peace-offering to the Prince (they know for what, and I could tell) God will in due time discover.*

*Nevertheless I desire to pity them, pray for them, and willingly to pardon the wrongs they*

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they have done to me therein; and though I cannot say I am so transported with affection, and zeal (as Paul) to wish my self accursed from Christ for their sakes. Yet I am persuaded I could be contented with Jonas, to be cast into the Sea, for the pacifying of Gods wrath towards them, or their fury towards you. Rom. 9. 2, 3.

But my faithful Fellow-travellers, let us not be troubled that the winde now blows in our faces, or that like Lazarus we receive our evil things in this world; knowing that there is no Hell to the Saints, but what they have in this present life; and that to live persecuted, and to die sainted, are commonly inseparable; and therefore as our Lord and his Apostle exhorted; Fear none of those things which you shall suffer. Neither be moved by these afflictions, nor count them strange; for some of you, when you were first illuminated, endured afflictions; and others of you who are Summer-converts, were told that you must suffer, it being the high-way and shortest cut to Heaven. Consider then, if all your way be fair, and smooth, what cause you have to question it; and if any of you have the favour, and friendship of the World, let such a one suspect himselfe to be one of it, for the world will love only its own. Rev. 2. 10.  
1 Thes. 3. 3  
Heb. 10. 32.  
1 Pet. 4. 12.  
Jo. 15. 19.

A day of close discovery and through

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trial is come, or coming upon us, and the leaves of Profession are like to hide hypocrisie no longer: You know the stony and thorny ground were not discovered untill the time of Temptations; nor the foolish Virgins discerned till the very coming of Christ: Judas was neither suspected (nor did probably at all doubt himself) till within few hours of his death. Copper-coin may lie in the bag with gold and silver, but when it comes to the Tutch-stone it is found reprobate: and Alcomy, (as some say.) will bear six fires, but not the seventh. The words therefore of Christ, Take heed that ye be not deceived: and of the Apostle, Take heed lest any of you seem to come short of the promise; are very seasonable. And never more need then now of Self-suspicion, Self-examination, and thorow searching, whether we be in the Faith, and Christ be in us, yea, or no? What we build upon, and whether we can stand before the Son of Man at his appearing? Sincerity alwayes surpassed gifts, and all flourishes of Religion in the sight of God, and that will be of greatest request among good Men henceforth: for the drosse must be taken away, to make a vessel for the Refiner; and it's to be feared when the Churches are searched, they will be found like Sardis, to have but a few names, that

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that keep their Garments undefiled; and all those that came in as self-seekers, will steal out again to save themselves, which is indeed the only way to lose themselves: nevertheless the foundation of God standeth sure, and no member though never so mean or ill-formed, if it be of, and in the Body, and really united to the Head, shall be cut off; but all that are living stones shall continue in the building; and upon the whole Glory, (i. e. the whole Church, 2 Cor. 8. 23.) shall be a defence: therefore be Comforted, that the counsel of God, the Priest-hood of Christ, and the Covenant of peace are unchangeable, and abide for ever; which is the sure foundation of every true Christians confidence, and comfort. Be not therefore slothful in proving your knowledge of, faith in, love towards, walking after, and suffering for Christ: For the visible and seeming differences, are little and smal between the right Christian, and the Hypocrite therein. But in the Anointing, Spirit, Virtue, Power, and Life within; which like the oyl in the Lamp, feeds the wick of Profession, which should be adorned with Holiness, Humility, and Self-denial, &c.

I beseech you also in the Lord, (my dear Brethren) that you be not moved from the Doctrine, which was delivered to you; which

Mat. 10. 39.

2 Tim. 2. 19

Pro. 10. 25.

Esa. 4. 5.

Psal. 33. 11.

Heb. 7. 24.

Psal. 89. 28.

Esa. 54. 10.

Jer. 32. 40.

and 33. 20,

25.

Heb. 6. 2.

2 Jo. v. 9.

Pro. 4. 2.

1 Tim. 4. 6.

1 Tim. 1. 10

Tit. 1. 9. and

2. 1.

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1 Tim. 4. 2. is the same with the Doctrine of the Apostles,  
Mar. 7. 7. called the Doctrine of Christ, good Doc-  
Col. 2. 21. trine, and sound Doctrine. In opposition to  
Heb. 13. 9. these are the Doctrines of Devils, and the  
1 Jo. v. 10. Doctrines of men, which either directly de-  
Rev. 2. 14, ny Christ, or much derogate from him, who is  
15, 24. the perfect Law-giver. And because Satan,  
and his Instruments may the better intro-  
† Contrary to duce their own Doctrines; they make it  
Deut. 6. 6. to their design and-indeavour to batter down  
the 10. Josh. the Scriptures (for their Dagon, cannot stand  
1. 8. & Psa. before Gods Ark.) As the Jews make it  
119. 19. 16 death for any of their Religion, to read and  
105. Joh. 5. keep the New-Testament. The Papists also,  
39. Act. 17. make it an Article of their Creed, that  
11. and 18. unwritten verities, (as they call them) and  
24. Ro. 15. 4 the Canons, and Traditions of their Church,  
2 Tim. 3. 16 are of equal authority with the Scriptures;  
17. Col. 3. and hold, that they should not be translated into  
16, 17. Rev. vulgar Languages, nor the Common-people  
13. & 22. be permitted to read them †. Also the Qua-  
10. kers generally deny the Scriptures to be the  
\* Which are Word of God, \* or a Rule; affirming there  
so called; See is no other Rule, Way, or Means, &c. but  
and compare that which is manifest in men. And one of the  
Mat. 15. 6 learn'dst of them, disdainfully calls the Scrip-  
with Mar. tures broken Cisterns, your Scripture, your  
7. 13. & Lu. Word, and your Letter; † and some upon  
8. 11. with that account, call it the great Idol: others  
Mat. 13. 37 affirm the writings of their Teachers, to be  
of

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of equal inspiration and Authority with it; & Ro. 10. 8.  
and that which is yet worse, one Woman put with Deu. 30  
her Bible under her foot, another Burnt it; 14 See also Jo  
and yet these two were once great Quakers, 10. 35. Act.  
as they themselves confessed, but now are 4. 31. & 12.  
turned Singers, a degree as they conceive a- 49. & 13. 44  
bove them. But beloved you are better taught, 46. & 19. 20  
and I hope will still retain your love of, dili- Eph. 6. 17.  
gence and delight in, and zeal for this Word 1 Tim. 4. 5.  
of God: And endeavour to walk more accord- H.S. in his  
ing to it, then those that pretend to experience book called  
a like power with, and a greater measure of The Everl.  
perfection, than any of the Prophets, or A- Rule. pa. 28.  
postles ever did. I am fearful and jealous, † S.F. In his  
that this attempt, of taking away the Au- book call'd  
thority of the Scriptures, will end in taking Rust. ad  
away the very Bibles from us at last; and Acad. p. 115.  
mark this alwayes, that they that labour to 116, 117.  
take away the Scriptures or their Power, These 3 last  
they do also seek to overthrow the person and instances I  
power of Christ: Therefore I exhort you a- and divers  
gain in the words of Christ and Paul; Search others heard  
the Scriptures and give attendance to, Read- from the  
ing, and be steadfast in those truths, which Parties owne  
you have been taught, (from them, by the mouths.  
servants of the Lord; some whereof are now Joh. 5. 39.  
glorified, and others through grace ready 1 Tim. 4. 13  
to seal it with their blood) Concerning God  
and his Attributes, Christ, and his Offices,  
the Holy Spirit, and its manifestations,  
the

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*the decrees of God before time, the two Covenants, (viz. the Law and the Gospel) the wretched state of all men by Nature, and out of Christ; the freeness of Gods grace, in opposition to mans free-will: The Doctrine of Justification, by the imputed Righteousness of Christ, apprehended, and received by Faith, Sanctification (distinct from Justification) wrought by the Spirit in us. Perseverance, Assurance, and growth in Grace by virtue of our union with Christ, and his spiritual in-dwelling and working in us. Also living godly, righteously, and soberly in this present World; denying our selves, following Christ, shunning sin, resisting Satan, separating from the world in matters of Gods Worship: not meddling with, nor mingling the traditions of men with Gods truths, nor your selves with the world; but joyning your selves to, and continuing in the fellowship of Saints; and using carefully and conscientiously all the Ordinances of Christ, as Preaching, Hearing, and expounding Scriptures, keeping up publick, family, and private prayers; Prophesying, and singing of Psalms, Hymnes, and spiritual Songs in the Churches; Repetition of Sermons, observing the Sabbath, Baptism, and the Supper of the Lord; and*  
upon



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upon just occasion, dayes of solemn fasting, or rejoycing; visiting one another, especially the tempted, and the sick, relieving the poor; *and in case of scandal and heresie, to deal with offending members, by admonition, suspension, or excommunication*, according to the nature of the Offence, and carriage of the offender; *doing all your duties to Magistrates, Masters, Parents, Husbands, Brethren, Neighbours and Enemies*; according to the blessed commands of Jesus Christ: *Withall expecting the destruction of Antichrist, the Restauration of the Jews; the Coming, Kingdom, and Raign of Christ; and still remembring your latter end, the immortality of your precious Souls; believing the Resurrection of the Body, the Judging of all, and the Salvation of the Righteous.*

*Finally, my Brethren, the hour of temptation being come upon us, let us redeem time, be watchful and sober, keeping our lights burning, our Lamps shining, our Loyns girded, our Consciences awakned, and our garments unstained, and our Spiritual armour constantly on, and closely girt. Let us fear God more than men; Sin more than suffering; self more than others; living basely more than dying Christianly*  
and

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and nobly. Let us also wisely consider Gods works, and wonders (*though others should slight them*) and maintain Gods *Wayes* and *Cause*, though they be despised by most; and let us not carnally comply *with*, nor superstitiously conform *to* the world, in their superstitious service or Jewish, Heathenish, or Popish Ceremonies; but *stand fast in the liberty, wherewith Christ hath made you free*, Col. 2. 20, 21. Gal. 5. 1. though it should be to the saving of your Estates, Liberties, or Lives; neither forsake the assembling of your selves together, but edifie, confirm and comfort one another; Encouraging the weak, helping to restore those that are fallen, and to establish those that yet stand: Doing your duties commanded by *God*, what ever danger may come thereby: Keeping your selves from error and every evil thing, by the holy Spirit in you. And also be not troubled, but pray earnestly, that neither *I* nor *you* may suffer for sin, or sin in suffering; nor be senseless under present, or faint under future tryals. Let us cry mightily to the Lord, that we may escape the evils that are coming upon the World, and to stand before the Son of Man at his appearing. To that King of Kings be honour, power, dominion, praise and glory, now

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now and for ever ; Amen.

My dear friends, *If the publishing of this inoffensively intended (little) Book, be well or ill ; Know my love to you chiefly was the motive to it : and that of all other things, if God did please, I would chuse to be doing the work to which I was called amongst you, rather than any where, or any thing else, though I were to be fed with bread and water ; and to carry chains and bonds with me : And I should not count my life dear to me, so that I might have the liberty to Preach Christ, for the Salvation of my dear Country-men, and for your further edification ; if not the will of the Lord be done concerning me, and his work by whom else he pleaseth. I am perswaded he will take care of you, and the rest of all his People : Therefore to Esa. 6. 5. 10 him again I commit you, who hath promised Psa. 73. 24. to be your God and Guide until, yea, will be Esa. 45. 27. in and after death your salvation. The grace of our Lord Jesus Christ be with you all, Amen.*

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*A brief Narrative of the former Propagation, and late Restriction of the Gospel (and the godly Preachers and Professors thereof) in Wales.*

**F**Orasmuch as some have heretofore *envi-  
ously* and *falsly* reported, and others  
credited (nay to this day beleive and  
affirm) that my self and some others,  
instead of propagating the Gospel, have  
extirpated it, and the Preachers thereof in  
*Wales*, and converted all the profits of the  
Tyths to our own uses. These are briefly to  
certifie the very truth thereof; as also  
some of the late and present sufferings,  
and state of the congregated Churches,  
their *Teachers*, and others there. In the  
year, 1641. or thereabouts, it was *humbly*  
and *truly* presented in a *Petition*, (by many  
credible persons) to the late *King* and  
*Parliament*; that there were scarce upon  
*strict Inquiry*, so many *conscientious* and  
*constant Preachers*, as there were of *Counties*  
in *Wales*, and those too, either *silenced* or  
much persecuted. The Professors of Reli-  
gion also, exceeding *rare* and *few*, unlesse  
in some corners of two or three *Counties*:  
about

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about which time was the first, if not the only gathered Church in all the *Country*: But the late War coming suddenly on, there could be then no Redresse obtained; but on the contrary, most (if not all) of those *Preachers* with the *Professors*, were forced through the violence of their *Persecutors*, to leave their *Habitations* and *Country*; and divers of them having their *Goods* and *Cattle* seized upon by their adversaries, their *Wives* and *Children* were necessitated to live in *distresse*, and *danger*, till the *War* was ended, and the *Country* settled again in peace; by which, *Incouragement* was given to the banished to come back, and those few *Labourers* that were turn'd out of the *Vinyard*, to return again; which being done, and God blessing their labours with successe in the conversion of many Souls; it gave hopes, that there was a further blessing in the *Cluster*, and more *straying sheep* on those mountains to be brought home to *Christs fold*; yet the idle and self-feeding *shepherds*, did as much as in them lay to hinder it, till many of them (by vertue of an *Act of Parliament*, passed in *Feb. 1649.* as their *Brothren* before in *England*) had been justly ejected for *Ignorance*, *Scandal*, &c. and this upon evident *proofs* against them; yet not all

*Esa. 65. 8.*

*Eze. 34. 10.*

### *A brief Narration.*

*Mount gom.*

all (as falsely was reported) for in the *Count-ty* where I lived, there were 11 or 12 never ejected; so in all other *Counties*, some more, some lesse: nor any that I know that were rightly inducted before, and that had the qualifications of true *Ministers* in them, for such was the *tenderness* and *care* of most or all the *Commissioners* (who were divers of them *English-men*, and the rest of best reputation for *Piety* and *Integrity* in the several *Counties*) that they did bear with, and give all the encouragement that they could to all that might probably do good, leaving divers in, that were but meer civil men; and they also performed this work *gratis*, receiving no *allowance* at all, no not towards their own charges; and indeed there was none granted them by the *Act*. But the great *Cry* was, that the *Country* was left without *Preaching*, that the *Church-doors* were shut, the *Sabbaths* prophaned, and generally the *People* were turning *Papists*, and *Heathens*, for want of the Word of God; and that all the profits of the *Tithes* were put up in the *Commissioners*, and other *private mens* pockets. For me to wipe off all these *Aspersions*, much lesse to remove the credit of them, sunk so deep into the hearts of *prejudicated persons*, were but like *Mi-chajah-*

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*Michajah*, to give my single Testimony against some hundreds of the *Clergy* that have spoke the contrary. But *Reader*, if thou art not resolved against truth, I shall offer thee in a few words, enough to satisfy thee of the falshood of this whole Charge; the which hath been already sufficiently done divers years agoe, as well by the Testimony of many *Magistrates*, and *Ministers*, as other credible persons of different opinions: however take this for a truth, till the contrary be proved (which will never be) besides what I said before that many of the *Clergy* were never outed, and some that were ejected, did also some times preach to please some of their old Parishoners, who would hear none else preach; there was not any lawful means unattempted to gain godly Preachers for supply there: as going several times, and sending divers Letters to the *Universities*, and *London*, which were the likeliest places to afford helps, and divers were obtained by that means, though not so many as we wished: partly because that at the same time, there was the like *Act* for several *Northern English Counties*; but especially because they wanted the *Welsh-tongue*; yet the *Lord* that gave the word, did also raise up more men to preach it, than he

In a Book call'd  
An Examen  
& Purga-  
men, Vava-  
loris, printed  
about 8 years  
agoe.

*A brief Narration*

*Account given  
by Shire*

was pleased to send out at first to all Ju-  
dea, nay, to all the World; viz. 12 Apostles,  
and 70 Disciples: in one Church, viz. in  
the County where I lived, were at least  
10 Preachers at once, whereof 10 *Univer-*  
*sity-men*, some of the meanest of which  
(since turned Apostates) are approved  
by the Bishops, and settled in Parishes. And  
for the profits of the Tyths, which before  
went wholly to the Clergy, they were af-  
terwards divided (according to the Act)  
*six waies*: One part to the unejected Mi-  
nisters; Another part to other Ministers  
settled, and Itinerary; A third to maintain  
Free-schools (whereof some of the ejet-  
ted Ministers, and their Sons, were  
School-Masters) set up in all (or few ex-  
cepted) Market Towns, and in other con-  
venient places, and in some of them two  
School-masters; A fourth part, to the e-  
jected Ministers widows, and Children;  
A fifth, to such Officers as did attend  
that work (as Treasurers, Solicitors, Se-  
questrators, &c.) Lastly, some allowance  
was granted to the Widows of Ministers  
deceased. These things Considered, (and  
the low rates at which the Tyths were  
Let and Set at, in divers Counties, be-  
cause some would not pay, others would  
not farme them, and the Country worse  
stock'd



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Stock'd, so soon after the wars, ) will e-  
vince, there could not be much spare;  
especially considering, that the Act lasted  
but for three years; viz. till fifty three,  
and what was done since, let them account  
who medled therein, and acted under  
O.C. which I and many more of my bre-  
thren did not, nor took any Salary at all,  
nor any other Maintenance whatsoever  
since: withal, what was seiled upon me,  
(together with some other Preachers)  
was by the Committee for Plundered Mi-  
nisters, long before that Act. And let me  
deal freely and truly with all the World  
in this particular, I never received by  
Salary, and all other wayes put together,  
for my Preaching in Wales, from Christi-  
ans, and from the States, since the begin-  
ning (which is above twenty years) but  
between six and seven hundred pounds at  
most; and I can with much clearness,  
confidence, and comfort, call God the  
Searcher of all hearts to witness, and I do  
call him so record on my Soul, that to my  
knowledge and remembrance, I had not  
anything, directly nor indirectly, but what  
was ordered me; nor have I, nor any  
other for me, (I expresse it without any  
Collusion or Reservation) so much as a  
Pound or Shilling of any money from any

*A brief Narration*

*Tiths* or otherwise in my hands, belonging to the Publick; and I humbly challenge and bid defiance to *Envy* it self, to prove the contrary; and I desire to be called to an account, if I be suspected, for I will maintain my *Innocency* herein till I die. And yet my *Accusers*, have some by writing, (who were ashamed to put their names thereto) and others by word, published, That I had many thousand pounds of the *Tith-money*; nay had purchased of *Kings-Rents* and *Lands*, some thousands yearly, or at least many *Hundred Pounds*, per annum; whereas now it is returned to the *King* again, it appears, it is under seventy pounds yearly; and I never received any year of that, above *sixty six pounds ten shillings*: this the *Auditor* and *Tenants* know sufficiently; and let them, or any other disprove me herein, if they can.

And whereas it is charged, that many good and godly men were turned out of their livings. Let them that know such (for I did not) name them, and I doubt not but it will be yet easie to prove the contrary, by their former and present practices; however for my own part, I often publicly testified this to the ejected *Ministers*, that if they could manifest, that they had the work of *Grace* wrought in themselves, or could produce any that had received

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ceived spiritual good by their Ministry; they should (as far as it lay in my Power) be restored to their places; but none ever claimed this. Further as a Consequence thereof, it was complained, that the Sabbaths were Profaned: Whereas men might Ride throughout some Countiees, and neither see men working, travelling, nor playing upon the Sabbath; the like I am sure, neither was before, nor now is, our enemies themselves being Judges.

But they further object, that the People were turned Infidels and Papists. So many do where the powerfulllest means are, if they come not under them. But why then do these men complain, so many are turned to be quite contrary; and if these accusers were fain out with such men then how come they now to own them so much? But to disprove that, take this single instance; In a few years time a great part of a former Impression of the *Welsh-Bible*, was bought up, and afterwards two Editions more, one of the *New-Testament*, and another of the whole *Bible*, and of these two I believe are sold off, at least between 5 and 6000. By this you may perceive, that Religion did grow. Also in the beginning of the Wars, there was but one or two gathered Congregations in  
10 min 2

### A Brief Narration

all *Wales*, and in some Counties scarce any that made *Profession* of Godliness in a strict Gospel sense; yet it hath pleased the Lord so to bless the weak means there, that there were lately (and I hope are still) above twenty gathered *Churches*, in some two, in some three, some four or five hundred Members, with their Officers, differing little in Opinion and Faith, and walking in love, and the fear of the Lord.

Having given this brief account of the former endeavours of some, (who yet acknowledge their *weakness*, and want of wisdom therein) to propagate the Gospel: Be pleased now to cast your eye upon the late *Restriction*, (which I might well call *Persecution*) of the Gospel in *Wales*. To omit mentioning the great wrong done unto many scores, about *May* and *June* 1660, in committing and continuing them in Prison; without any cause, but to fulfil that saying, *Quickquid volumus facimus*; since there hath been very violent proceedings, (especially in some Counties) where some poor and peaceable people have been drag'd out of their Beds, and without regard of *Sex*, or *Age*, have been driven, some twenty miles to Prison on their feet, and forced, (though in heat of  
Summer,

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Summer, till their feet were much blistered, and they ready to fall with faintness) to run by the Troopers horses, receiving many blows and beatings. Others, (as if *In Merio* they had been Bruite-beasts) driven into *nydd. sh.* *Pisfolds*, or *Pounds*, where they were kept several hours, their enemies in the interim drinking in an *Ale-house*, and forcing the poor People to pay for it, though they tasted not of the drink; Afterwards bringing them unto the Sea-side, and leaving them in the night, in danger of being swallowed up by the Sea; and blasphemously saying, that a dog that was with them, was the Spirit that lead them. Others, were committed to Prison at pleasure, and kept there many Months, and yet their cattle and sheep to the number of above six hundred, taken from them and Sold. Others, forced (when they were called to the *Quarter-sessions*) to walk in chains, which should not by law (upon any such ground) be put upon them, unless they had attempted to make an escape or break Prison. Others, who were quietly met together (after their usual manner for many years, to worship God, and edifie one another) were cast into Prisons without any Examination, shewing cause, or Commitment, (that they could understand) contrary to the Laws of

*A brief Narration*

this and other Nations.

Nay, such was the enmity of the seed of the Serpent, against the seed of the Woman, that though the King was pleased to grant (by his Proclamation) Christian liberty for some time, yet upon the next Lords-day following, after the receipt of the said Proclamation, some of the Officers of one Corporation, drag'd and hal'd some poor Women, that were hearing of the Word of God, into an Ale-houle, and kept them there till after night, and untill they made them pay for the Ale, which these disturbers did drink.

Besides all this, being more forward then in most or any Countries besides, no Preacher that would not conform was permitted to Preach, and many hundreds were indicted for *Recusants*, which are not indeed so; and under the notion of supressing *Conventicles* and *unlawful assemblies*, hinder the meetings of Christians to serve God, which according to the letter of the Law, and the opinion of many learned Lawyers, are not so. A *Conventicle* being a meeting together, for a bad end or work, and not for a good, as the meetings of Christians to worship God, are. Having thus hinted some few of the many sufferings of others; I come in the last place, to give

*Of Wales Condition.*

a short *Intimation* of my own; which I mention not, either to *accuse* my Countrymen, or to *expect* any benefit thereby to my self (hoping to learn contentment in *Christ*, with *godliness*, in the meanest and miserablest condition) but to remove false reports, and to manifest (as I am confident to express it) that I suffer from men, only upon the account of Godliness, and *Religion*, though upon other information (but false) against me, as that I should swear the members of my Congregation, against all *Magistrates*, and *Ministers*, (a thing I hate, and is directly contrary to my Judgement) and that I should go up and down two Counties, preaching *Sedition* and *Rebellion*; though I have not preached in all, but either two or three dayes publickly, since *April 1660.* being in severall Prisons ever since (only about twenty four daies intermission) since my first imprisonment: And I am not conscious to my self of *Preaching* or *doing* any thing against the present *Powers*, or their *Laws*, neither can my *Accusers* prove any more against me, than the *Jews* *Act. 24, 13:* could against *Paul*, when they accused him *27.* of *sedition*: but on the contrary, these men *27. Hen. 3, 9* break the *Laws*, and are fineable to the *5 Eliz. 36.* King for false information, however they *and 25. 3, 4.* think, *and 37. 3, 18*

*A brief Narration, &c.*

\*L. Bacon. think as a wise man said, by other mans  
harmes, to make redemption for their own  
sufferings. But I will bear the indignation  
of the Lord, (because I have sinned against  
him) till he plead my cause; and pray as Jesus  
Christ hath taught me: Father forgive  
them, for they know not what they do.

Luk. 23. 34.

*A Word*



## A Word in Season :

OR,

*Some suitable, and seasonable Considerations, Counsels, and Consolations sincerely intended, and humbly proposed to All, but more especially to the Afflicted, and Persecuted.*

**S**olomon advised men, *In the day of adversity to consider, for God hath set it,* *Eccl. 7. 14.*  
*and the day of Prosperity, one against another; and both are of him: Adversity being but the night, and dark part of mens time in this World, to which notwithstanding, God hath assigned some work and thing for his people to do; but chiefly to suffer. And 'tis no small part of godly wisdom, to understand the time, and to know what is the proper work of the day: Both which, some of the men of Issacar had understanding* *1 Chro. 12. 32.*  
*in: And this, as the wise man saith, is heart-understanding. A wise mans heart discerneth time and judgement: Time when, and Judgement how, and what to do.* *Eccl. 8. 5.*  
And

And doubtless what was said of a word fitly spoken, may be as truly said, of a work done in Season; *That it is as Apples of Gold in pictures of Silver.* My aime in these few pages ( of the first part of this little Book) is not to discover the nature of the present time, or to prove it to be evil; for it discovers it self sufficiently to be so, both in respect of the sins and evils committed by men, and the punishments justly inflicted and threatned by God for those

*Am. 5. 11.* Sins; which two things the Prophets and *Mic. 3. 12.* Apostles, make to be the main signs of *2 Tim. 3. 1,* evil times; But my intencion is rather *2, 3. &c.* to stir up the minds of all those that are *2 Pet. 3. 3,* wise-hearted, (though like Christ, and *Job. 10. 20.* his Prophets and Apostles, called mad- *2 Kin. 9. 11.* men or fools, or as the *Dutch* translation *Jer. 29. 26.* Enghished, in some places, renders the *Mar. 3. 21.* word *Fanaticks*; But all are not fools that *1 Cor. 4. 10.* are called or accounted, for Solomon saith, *Ecel. 7. 7.* Oppression makes a wise man mad: And *Hosea* saith, *The Prophet is a fool, and the* *Hos. 9. 7.* *spiritual man is mad, for the multitude of* *their iniquity, & for the great hatred) to imi-* *tate Daniel in searching the Scriptures; and* *so to get an insight into the present time* *and work, and a Fore-sight of what God in-* *tends to do; for God hath promised to de-* *clare, and frequently did reveal his secrets*

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to his People. Therefore they should like *Psa. 25. 14.* those holy ones, in *Daniel*, inquire how *Amo. 3. 7.* long it will be to the end of the vision. Also *Gen. 18. 17.* learning those three excellent Lessons, *Dan. 8. 13.* pointed out for evil times, viz. To prove what is that acceptable will of God; to re- *Rom. 12. 2.* deem time; and to do the work of the day, *Eph. 5. 16,* in the day. *17. Job. 14.*

In order thereunto, here follows some *35.* seasonable Considerations, Cautions, and Consolations, for all men, especially Christians in times of Affliction, and Persecution.

Consider that the Omnipotent and all-wise God, hath his will, and hand, in all the Actions, matters, occurrences, and things in this World, which concerns all persons and all Ages: Yea, those that are most strange and most sinful, with reverence to his blessed Majesty be it spoken, and without fathering the least evil upon him, whose pure eyes cannot behold *Hab. 1. 13* iniquity. This consideration being well understood, and weighed, will silence all the Soul-disquietings, and untruly thoughts of the hearts of Gods People. Therefore make some Scriptures, and clear instances to that purpose: As the Telling of Joseph into Egypt (though a sin in Josephs brethren) yet he saith himself unto his brethren, *Gen. 45. 8.* It was not you sent me hither but God. So

*A Word in Season.*

- Gen. 45. 8.* So the hardning of Pharaohs heart, hinder Israel to go out of Egypt, was of the Lord, as God told Moses he would do it before he went to him, I will harden his heart (viz. Pharaohs) that he shall not let the people go: So Sihon King of Heshbon, would not let Israel pass by him; but why? for the Lord thy God hardened his Spirit: *Deut. 2. 30.* Likewise the Lord, is said to move David to number the People, The anger of the Lord was kindled against Israel, and he moved David to number the People. And the Lord is said to set up the adversaries of Rezin against him, and join two of his enemies together, the Syrians before, and the Philistines behind, and they shall devour Israel with open mouth. And David looked upon Sauls persecuting of him, to be from God; For make his words to Saul; Now therefore I pray thee, let my Lord the King hear the words of his Servant: If the Lord have stirred thee up against me, let him accept an offering. So it is said twice in one Chapter, that God stirred up two enemies against Solomon; And the Lord stirred up an Adversary unto Solomon, Hadad the Edomite, &c. And the Lord stirred up another Adversary, Rezon, &c. The like is said of Gods stirring up the King of Assyria, to carry some of the Children of Israel Captives into Babylon.
- Ex. 4. 21.*  
*and 7. 3.*  
*Deut. 2. 30.*  
*2 Sa. 24. 1.*  
*Esa. 9. 11,*  
*12.*  
*1 Sa. 26. 19.*  
*1 King. 11.*  
*14. 23.*

Babylon. So God said, he would strengthen 1 Chro. 5.  
the King of Babylon, and put his Sword into 26.  
his hand: These with many more instan- Ex. 30. 24.  
ces, prove that Gods will, and hand, are See Day. 11.  
in the greatest and worst troubles and Per- 36.  
secutions.

But these are Old-testament proofs, and Object.  
God dealt at that time in another way, than  
he doth now in Gospel times.

You will find as clear proofs in the Answ.  
New-Testament: Christ himself allows,  
and in effect affirmeth; That the power  
that Pilate had to condemn and Judge him,  
was given him from above. And the Apostles Job. 19. 11.  
jointly acknowledge, That Herod, Pontius  
Pilate, with the Gentiles, and the people  
of Israel, were gathered together, to do  
whatsoever Gods hand, and his Counsel de- All. 4. 28.  
termined before it to be done. So it is said,  
That the Keys of the bottomlesse pit was given Rev. 9. 1, 2.  
to the Angel that fell from Heaven; And  
this must be given by Christ, (who is  
said to have the Keys of Hell, and of Chap. 1. 18.  
Deub.) But what to do? Even to o-  
pen and make way for the smoke of Er-  
rors and Wickedness to ascend; as there  
it follows: Likewise the Gentiles have  
Commission; to trample upon the Church,  
(as far so much the words been). And the  
Holy City shall be trodden under foot, for forty  
and

Chap. 11. 2. and two Months. Nay it is said further:  
 That God hath put it into the hearts of the  
 ten Kings, to fulfil his will, to agree, and  
 to give their Kingdome unto the Beast, until  
 Chap. 17. 17 the Word of God shall be fulfilled.

Object. But some may object, and say, by his  
 will is meant, hating the Whore, making  
 war with her, and making her desolate.

Ans<sup>r</sup>. Though that be part of his will, yet the  
 other may as well be his will; and so ta-  
 ken here, and agreeable to other Scrip-  
 tures: As God said unto Satan, (before  
 the destruction of Ahab) Thou shalt be  
 a lying Spirit, and go forth and do so, and  
 thou shalt prevaile with him. So it's said,  
 1 King. 22. That the dwellers of Jerusalem, and their  
 22. Rulers fulfilled the Scriptures; (that is, Gods  
 A<sup>c</sup>t. 13. 27. will) in condemning Christ. Consider then,  
 you that fear God, if you are under  
 any affliction or suffering whatsoever,  
 that it is God that is the efficient and first  
 La. 3. 32. cause of it. As the Church in the Lamen-  
 Esa. 45. 7. tations said, Though he (meaning God)  
 causeth grief, &c. And it is he that for-  
 meth Light, and createth darknesse, and  
 there is no evil in the City (i. e. of afflic-  
 Am. 3. 6. tion) but he doth it. If your Enemies  
 hate you, look upon it as Gods turning  
 their hearts to hate you, (as the Egyptians  
 Ps. 105. 25 did the Israelites.) If they curse you, look  
 upon

upon it, as *David* did on *Shimei's* cursing. For the *Lord* (saith *David*) hath bidden him. If Robbed, Spoiled, and Reproached by them, remember, That it is the *Lord* that gave *Jacob* for a spoil, and *Israel* to the Robbers, and *Jacob* to the curse, and *Israel* to reproach. And if you be delivered up into the hands of your Enemies, yet say as *Job* did, God hath delivered me up to the ungodly, and turned me over into the hands of the Wicked. And if they slay you, yet know, they are but Gods Instruments, and hand therein. And therefore, conclude, and say to them (as *Joseph* did to his Brethren) As for you, ye thought evil against me, but God meant it unto good.

But doth not this which you say, plead for Object, the enemies of God, and tend to strengthen their hands, and give them encouragement to persecute the People of God so much the more?

No more than the Prophet *Elisha's* saying unto *Hazael*, (I know the evil that thou wilt do unto the Children of *Israel*, &c.) Give him Ground to kill and slay, as he did afterward; or the words of *Christ*, said of *Judas*, One of you shall betray me, tend to move him to betray *Christ*. And though God may give up wicked men to their own hearts lust, and suffer them to walk in their

their own waies, and commit such Wicked-  
*Act. 14. 16.* nesse, by leaving them to discover what  
 is in them, and give the *Diuel* leave to  
 delude and harden them (as he did *Ahabs*  
*Prophets*) and permit them as he did  
*Pharoah*, to pursue the *Israelites*, who  
 threatned and resolved six things. *I will*  
*pursue, I will overtake, I will divide the*  
*spoil, my lust shall be satisfied upon them; I*  
*will draw my Sword, my hand shall destroy*  
*Exo. 15. 9.* *them; yet he could perform but one of*  
*them, and God will turn the rage of man*  
*Psa. 86. 11.* *to his own praise, and the remainder of wrath*  
*he will restrain.*

2. *Consid.* Secondly, as we should consider, that  
 whatsoever is done, is done by the will,  
 and appointment of the Lord (and there-  
 fore we should with the Prophet learn to  
*Psal. 39. 9.* *be silent, because he doth it*) So we should  
 also consider, wherefore the Lord doth all  
 this, doubtlesse it is not without cause;  
 as God told *Israel* of old, *And they shall*  
*know, that I have not done without cause, all*  
*that I have done to it.* If, like self-justifying  
*Judah*, you ask, *Wherefore the Lord*  
*our God hath done all these things unto us?*  
*Ezek. 14.* *I may (and oh that I could with tears*  
*23.* *mention it, and that my Blood were fit to*  
*Jer. 5. 19.* *write it!)* answer with the same Prophet;  
*For the greatnesse of your iniquities: But*  
 alas



alas whose tongue can utter, or whose  
 pen can expresse the *nature*, or *number* Chap. 13.  
 the greatnesse, grievousnesse of the sins  
 of the Professors (nay of the choicest  
 Christians) of this age; to whom it may  
 be truly said (as formerly to *Jerusalem*)  
*That they have multiplyed their Transgressi-*  
*ons, more then they:* (i. e. then the wicked *Eze. 16. 51.*  
*Samaritans*): And may not the Lord say  
 to his People now, as formerly; *Thou*  
*hast also taught the wicked ones thy wayes.*  
 Nay, may not the Saints of God gene- *Jer. 2. 33.*  
 rally cry out, *Woe to us we have sinned, and*  
*transgressed like Men!* Yea, wo to us we  
 have sinned such sins, as unrighteous men *Lam. 5. 16.*  
 could not sin, against light, and love,  
 assurance, and experience, after sealing  
 and consolations! Hath any generation  
 since the Apostles daies, had uch power-  
 ful Preachers, and plenty of Preaching as  
 this generation? But we have esteemed  
 this good Word and bread of Life, as the  
*Israelites did the Manna* (light bread) we *Num. 21. 5.*  
 have been stomach-ful, sick, and surfeit-  
 ed, with the sweet and fat things of Gods  
 house; yea (as 'tis said) *we have been*  
*almost, in all evil, in midst of the Congrega-*  
*tion, and Assembly:* We trampled and trod *Prov. 5. 14.*  
 under foot the good Pastures, which God  
 had provided for us (and which the Saints

Esa. 8. 17.

and *Martyrs* of former daies, would have greatly prized.) The fire of Religion was much vanished into the smoak and air of brain Notions, and self-conceited *opinions*, many taking up profession, as they do fashions, because they would be in the *Mode* of the times; and like the *Gibeonites*, feigning themselves to be what they were not, becoming *Profelytes* either for fear, (as many became *Jews* when they saw them prevail, for fear of them) or advantages, creeping through Churches into *Councils*, *Armies*, *Custom-houses*, and other places of honour, and profit. And other good men under the notion of Reformation, Uniformity, Order, and Church-Discipline, had too much of love to themselves, and severity towards others; for now being themselves Persecuted, they urge the same Scriptures, and arguments for Liberty of Conscience against the impositions of the Bishops; as you may see clearly, by comparing the grand debate between the Bishops and Presbyterians; and a Book called, The *Jus Divinum* of Presbytery, and their Proposals against Tolleration; But then was then, and now is now: It is good upon any terms to agree in Truth and Love, but to allow in receiving, is more fair then

in paying, only which they then would not allow to their dissenting Brethren. How also hath the name of the Lord been Blasphemed, by the sad principles of some, who, under pretence of higher attainments, endeavoured to root up the very foundations, and main-principles of Christianity? And others, by their loose, and licentious behaviour and practices, have given cause to God, to say, as once *Jacob* did to his Sons, *Simeon* and *Levi*; *Ye have troubled me, to make me stink among the inhabitants of the Land.* Hath not *Christ* been again wounded in the house, and by the hands of his Friends? *Yea, pressed, wearied, and his heart broken, with the sins of his own Servants?* Was he not forsaken (as formerly) by his own Disciples? Did not the chiefest of his Ministers too much imbrace this evil World, by removing from lesser, to greater Livings? and did they not over-dispence with their own principles, to comply with the contrary, where Earthly booty did byasse, choosing that end of the Scales, that did weigh heaviest of the World? And did not the *Rulers*, (yea those that pretended to be the greatest *Reformers*) make it a great part of their work, to get to themselves, and to give to one another, and their friends,

not only the chiefeſt and gainfulleſt Offices, but the Eſtates of their Enemies; nay, have not ſome been delinquiſyed, and decimated, more for their Eſtates, than for their Crimes? Ah how miſerably did moſt men forſake their principles, and former practices, building what they did once deſtroy, & deny what they had before in words and writings profeſſed: and when they had diſmounted, and dethroned their Enemies, and got up into their Saddles, and Seates, they trampled upon their pride, with as great Pride; till

*Jer. 2. 37.* *God had rejected their confidences, and ſuffered them to crumble to nothing, and their ſtrength (which was made an Idol) to depart from them. And not only they, but the gathered Churches being encreaſed with Members, Gifts, and Riches, did (like Ephesus, Sardis, and Laodicea) decline and decay in Love, Zeal, Spiritual Watchfulneſs, Self-denial, Humility, Pity to, and praying for Others; and how bitter, ſour, and ſelfiſh were we grown? And beſides the ſecret ſins, which God and our own conſciences only knew, our apparent ſins became a ſtumbling block to the poor World. And God had cauſe to ſay to divers of his Churches, as he once did to Iſrael, How art thou turned into the degenerate*

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generate plant of a strange Vine unto me? Jer. 2. 21.

And what hath my beloved to do in my House, seeing she hath wrought lewdness with many, and the holy flesh is departed from her? Ch. 11. 14.

3. Consider, how necessary the present 3. Confid.  
tryal upon Gods People, is; If need be (saith Peter) you are in heaviness, through manifold temptations. God saw a need of

it before it came, and we see a need of it now it is come: It came as seasonable as ever Frost did in Winter, or Rain in Spring: We should account this preventing Grace, and say with Job, thy visitation hath preserved my Spirit. The heat Job 10. 12.

of prosperity would have burnt us, if God had not sent this Cloud of affliction to cover us; therefore we have cause to Praise God for this affliction, for so the Godly did, Job 1. 22. Oh! where had the most part of professors been in a short time, if God had not stepped in? For as David said, our feet were almost gone, Psal. 73. 2. Our

wise Physician Christ, knew by our complexions, that we were running into a dangerous distemper, and therefore hath given us preventing Physick; and this is the way that God sometimes takes to heal his People. He went on frowardly Isa. 57. 17, (saith God) in the way of his Heart; but 18.

what follows? I have seen his waies, and I

*Esa. 57. 17, will heal him.* God hath brought us into the pound, not to starve us, but (being shrewd Cattle) to keep us from further mischief; according to that saying, *I will hedge up thy wayes with Thrones, and make a Wall that shee shall not find her paths; and she shall follow after her Lovers, but she shall not overtake them.* One of the greatest of mercies not to overtake Sin, nor be overtaken and overcome by it.

4. *Confid.*

Let us consider the time of prosperity, Peace and Liberty we have enjoyed; we have had a late *Jubilee*, and long *Vacation*, and as good and seasonable a *Harvest* to provide, and lay up in store against the Winter, as any could desire; But what improvement we have made of it, we should seriously consider, and what stock we have gotten and laid up against the Winter, of approaching Persecution and Affliction. For every true *Christians heart*, laies up somewhat for *Christ*, and something for himself; and he is like the wise *Scribe* or *Houholder*, mentioned in the Gospel, able to bring forth things new and old, out of his treasury. The time of Prosperity, ought to be a time of gaining, and the time of Adversity, of spending grace, and of bearing and enduring. A Christian should never do anything for *Christ*, but he

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15

he should expect to suffer for so doing; for <sup>2 Tim. 1.</sup>  
how can an enemy, that flings a stone, <sup>11, 12.</sup>  
or shoots an Arrow against his Enemy, *Benè facere,*  
but expect the same flung or shot to him *& male au-*  
again: And every Christian is so to the *dire.*  
*Devil* and his Kingdom.

All Afflictions and Tryals, as they are <sup>5. Consid.</sup>  
the Appointments and Ordinances of  
God, are profitable to his People, that  
are exercised therewith: And for that end  
chiefly, doth the Lord lay them upon  
them; as the Apostle saith, *That they* <sup>Heb. 12, 10</sup>  
*might be partakers of his Holiness.* God  
blesseth this Ordinance, to do good when  
other Ordinances fail; and God prepares  
by this fire, such Physick, (nay indeed it  
is Physick it self) as removes, and cures  
those *Chronical*, old, and long continued  
diseases, and sins of the Soul, which are  
not healed otherwise, or by other means.  
And *David* experienced this, when he <sup>Psa. 119.</sup>  
saith unto God, *Thou art good, and dost* <sup>68.</sup>  
*good*; That is, good in affliction, and dost  
good by affliction; for so the words before  
and after clearly shew; *Before I was*  
*afflicted, I went astray, but now I have kept*  
*thy word.* And it is good for me that I have <sup>vers. 67.</sup>  
*been afflicted, that I might learn thy Statutes,* <sup>vers. 71.</sup>  
Affliction is the spiritual shepherds hook,  
with which he draws back stragling, stray-  
ing,

ing, and out-shipping sheep: Or as the Salt that new-seasons the almost quite corrupted flesh; And the Book wherein all *Christ Schollars* learn experience; as the *Apostle* makes experience the fruit of patience, and patience the product of tribulation; *Ye glory, saith he, in tribulation, knowing, that tribulation worketh patience, and patience experience.* The same word in the *Hebrew*, signifies *Instruction*, and *Correction*; for in both, God makes out himself to the *Soul*: So that what they before heard by the voice of the word, they hear again by the voice of his rod; And in this sense it is said of *Christ*, *that he learned obedience: (that is, experimentally) by the things he suffered.* By Afflictions true Christians come to learn over again, what they ill-learned before, and to do better what they knew before.

*Rom. 5.3.*

*Musar.*

*Heb. 5. 8.*

*6. Consid.*

*Ezek. 47.*

Consider that in all likely-hood and probability, we are but entred into the Affliction, and the floods are but beginning to rise, like as it is said, (in another case) of *Ezekiels* waters: and the furnace yet, is but making hot, and scarcely have any tasted such bitter Afflictions, as the primitive *Martyrs* did. And most of the *Christians* of this age, have not suffered so much for *Christ*, as those they count their Persecutors suffered for man; though like dainty Coy Citizens, we are ready to complain,



complain, when we begin to touch the *Wet*, or feel the *Cold*; and as one of the *Martyrs* that cryed out, when his Executioner did strike his *Foot* with the *Hammer* as he fastned the *Chain*, whereas he ( dear Soul ) was immediately to be *Burnt*. Its bad and thin cloath that will not bear one wetting, without shrinking; and a heartless *Souldier*, that at the first *Charge*, and with a slight *Wound*, forsakes and flies the *Field*. We have cause yet to say as the *Apostle*; *our Affliction is but light*, and 2 *Cor. 4. 18.* *short*. Considering the long and sore Afflictions of the *Jews*, the ancient *People of God*, who were afflicted for 400 years, then 70, and since that, without any intermission above 1600 years. Also the primitive *Christians*, that had scarce in 300 years, so much liberty, peace, and freedom from *Persecution*, as we had within these few years: We cannot say (as the *Prophets*, *That from our youth we have been afflicted*; or *that all Gods Waves and Billows*, *Psa. 88. 15.* *are gone over us*: What if God should say and 42. 7. now, ( as he did formerly ) *That the Enemies should devour Israel with open mouth*: *Isa. 9. 12.* And that the present *Phanix*, the *Church of God*, should be burnt up, that a more pure, sinless, and spiritual seed may spring up in the room thereof, *that may*  
be

*be counted to the Lord for a Generation?*

*Psal. 22. 30* And what if it be the Lords mind, that this *Generation* shall Sow in Tears, or Blood, (as former *Generations* have done for us) that following *Generations* may reap with joy? Our cares and desires should be that God would put an end to our Sins, rather than to our *Sufferings*; and we should, account it (as our *Saviour*, and his *Apostle* said in another case) *more blessed to give than to receive.*

*Mat. 10. 41*

*Acts. 20. 35*

7. *Consid.*

*1 Cor. 10.*

13.

That how great soever the *Tryal* may prove, yet it is stinted and limited; both in respect of *Nature, Degree, and Time.* There hath no *Temptation*, saith the *Apostle* (that is no kind of *Tryal*) taken you, but such as is common to man; that is, either appointed to men, *Job 5. 6, 7.* or such as men might well have born; (for these *Corinthians*, like many now adayes, yeilded to things against their Consciences, before they were compelled) or such as befell others before you: God will strengthen to bear answerable to the strokes he lays on; as the *Apostle* saith, he will Proportion the burden to the Back, as the Proverb is, and will not suffer you to be tempted above what you are able (i. e.) to bear: God hath the measuring also of the Affliction; and this is the difference between Gods correcting

recting his People, and punishing the Wicked. *To his People he saith, I will not make a full end of them; but to their Enemies, he saith, I will make a full end of all the Nations: Yea, he will destroy them both Soul and Body, as another Prophet speaks: But when he was very angry with Israel, yet he Promised thrice he would not make a full end of them: and though he bid the Enemy destroy them, (yet saith he) make not a full end.*

*Jer. 30. 11.*

*Chap. 46.*

*28.*

*Esa. 10. 17.*

*Jer. 4. 27.*

*& 30. 11.*

*& 46. 28.*

*(chap. 5. 10.)*

And *Christ* himself will stand by, as a tender *Physitian*, to see not only all the Ingredients put into their *Potion*, but also the weighing to a Grain, every *Dose* that shall be given to these his *Patients*, (being such extraordinary friends, as his *Wife*, and *Children*, his *Brethren*, *Sisters*, and *Companions*) And like a just *Judge*, take care that the *Executioners* (for no better are the *Persecutors* of Gods People) shall not vent out their own malice, but give due correction, not one stroke more than the royal Law, (i.e. the *Gospel* and *New Covenant*) allows; for the Afflictions of the People of God, is one of the *New-Testament* Legacies: And therefore the *Apostle* saith, *It is given unto you to suffer.* *Phil. 1. 29.* And whilst this his *Gold* and *Silver* is in the fire, he sits there himself, as the *Refiner*: *Mal. 3. 2.*

he

he doth not *come*, and *go*, as if he were about some ordinary work. Likewise for the *time* it is limited, and therefore the time of the deliverance of *Gods Church*, is called *the set time* : *Daniel* speaks of some two Kings, that will have it in their Heart to do Mischief, &c. but it shall not prosper; for yet the end shall be at the time appointed, *Dan.* 11. 27, 35, 36. And the time of the Tribulation of the Saints of the *New-Testament*, is reckoned up still by daies, ( which under the *Old-Testament* was by years; as the bondage of *Egypt*, four hundred and thirty years; and the Captivity of *Babylon*, seventy years; ) *Ye shall have Tribulation ten dayes*; So the *Rev.* 2. 10. *Church was in the WilderNESS a hundred and twenty six dayes*; Yea, and all the while she was there too, she was in the place prepared her of God, and there also fed by them; *Rev.* 12. 6. but by whom? surely either by *Angels*, such as *Ministred to Christ*, when he was in the *WilderNESS*; or the two *WitnesSES*, as some suppose; or those that carried them *Captives*; for God makes them treat his People well, as he made *Nebuzaradan* do : The poor of the People, to whom he gave *Vineyards*, as the text saith, at the same time ( or in that day ) and so *Nebuzadnezzer*, gave command to the same *Nebuzaradan*,

*A Word in Season.*

21

*Nebuzaradan, that he should look well to Jer. 36. 10, Jeremy and do him no harm, &c. So Julius 12.* one of the Emperors Captains, was made to intreat *Paul* courteously, no thanks to him, for he had a command from a greater *Aët. 27. 1,* than *Augustus*, even from God to do it; 3. though indeed the Heathens granted more liberty, than professing *Christians* do now; for then a Man might not be Judged before he was examined, nor committed, without first signifying the crimes laid against him. The *Aët. 28. 18.* Romans gave liberty for *Paul* to go to his *Aët. 25.* Friends, and his Friends to Minister, and 27. to come unto him. In those dayes a poor *Ch. 24. 23.* Prisoner might hire a house; and a per- & 27. 3. fectured Preacher and Prisoner (as *Paul* was) had liberty to Preach the Kingdome of God, and teach the things which concerned the Lord *Jesus Christ*, with con- *Ch. 28. 30,* fidence, no man forbidding: And for the 31. poor People that had not the Law, to do more than those that have both Law and Gospel, is to them a praise, and to us a shame.

Consider what frame of spirit you now 8. *Consid.* have, being under sufferings; for God calls for, and expects that his peoples spirits, and the frame of their hearts, should correspond with their Conditions, as we find frequently in the Scrip-  
tures.

- Lev. 26. 41, 42. *tures. If then (that is, in their captivity) their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember (saith the Lord) My Covenant, &c. Mark what kinde of Spirit God requires, to be in his People in the time of their Affliction, namely, an Humble, Meek and Patient Spirit; a Spirit offended neither at God nor men, nor the Affliction it self, but only at themselves; also justifying God as Ezra*
- Ezra 9. 13. *did, Thou hast punished us less than our iniquities have deserved. And David said,*
- See Job 11. 6 *When thou with rebuke dost correct men for*
- Psal. 39. 11. *iniquity, judging themselves, and becoming*
- 1 Cor. 11. 31 *more guilty in their own eyes; as God*
- Hos. 5. 15. *said by the Prophet, I will goe to my place till they be guilty. And say as Job said, If I be righteous, yet will not I lift up my head, I am full of confusion, therefore see thou my*
- Job 10. 15. *Affliction: As if Job had said, Oh Lord my work is to behold Sin, and be sensible of my confusion; but thine is to take notice of my Affliction, and to shew compassion: Or as Nehemiah prayed, Spare*
- Neh. 13. 22 *me according to the greatness or multitude of thy mercy. And Christians work in Affliction, is to be weeping, mourning, sorrowing, afflicting, humbling, searching, cleansing, and fearing themselves, and*
- trembling*

trembling at Gods Judgement, and soaking in the suds of true repentance, fighting; and being greatly ashamed, and deeply afflicted, and self-miserable, lifting up their voice earnestly unto the Lord, like People that have their Houses and Beds on fire, crying out, *what shall we do!*

Or like People in a great flood, every one sticking close to one another, and seeking to help each other thorow. And bringing old sins, (yea, and our own rather than others) to remembrance, as there was uuder the Law, *an offering of memorial*, Num. 5. 15.

bringing iniquity to remembrance; we should now like Joseph's brethren, remember our old iniquities, and fall down to the ground; and say as Judah said, *What shall I say unto my Lord? What shall we speak? how shall we clear our selves? God hath found out our iniquities; and every one in particular should be Mourning for his own Iniquities.* Ezek. 7. 16.

Christians work in time of Affliction, is not to be jarring one with another, and upbraiding each other with former miscarriages (though they may in love and meekness admonish and mind one another thereof) or to stand upon their tiptoes and plead their own innocency, *for who can say his heart is clean?* or strive about controversial and circumstantial truths; as

D

those

- those two Marayrs, ( in *Q. M.* dayes )  
 that quarelled in the Bishops House about  
 Infant *Baptism*, which the Bishop soon de-  
 cided, by committing them both to *Prison*,  
 and soon after to the *Fire*. Neither is  
 this a time to fret ( or as the *Hebrew* word  
 signifies, *Thunder* ) against our enemies, as  
 good *Hannah* did against her adversary, that  
 did sore provoke her ; nor yet to cry as  
 1 Sam. 1. 6. *Micha* did after his Idols, *Te have taken*  
 Jud. 18. 23. away my Gods ; when the things of this  
 World are taken away from us : much  
 2 Chro. 28. less to go on in sin, or to trespass more and  
 23. more, as wicked *Ahaz* did, or as *Israel*  
 Ezek. 16. did sin from *Canaan* to *Caldea*, sin before and  
 29. under affliction, and so adde more fuel to  
 Numb. 32. the fire, to augment the fierce anger of the  
 14. Lord : but rather let every one turn spee-  
 1 King. 8. 35 dily from his Sins ; and if there be iniquity  
 Job 11. 14. in his heart, hand or house, to put it far ( and  
 & 22. for ever ) away, as *Jacob* did cause his hous-  
 hold to do, when he was in danger of the  
 Gen. 35 .2. *Canaanites* and *Perizites* ; that God may  
 according to his promise, return to his people  
 2 Chro. 30. 6 in mercy, from the fiercenesse of his anger,  
 which they have so greatly kindled.
9. Consider. Christians should also consider their  
 Wayes, and their Works, ( as well as  
 the frame of their Spirits ) For Gods eyes  
 are upon the wayes of man, and he seeth all  
 his



his goings, and weigheth all his actions: *Job 34. 21.*  
 when the People of God were going, or *1 Sam. 2. 3.*  
 gone into Captivity, one main duty which  
 they were called to perform, was to search *Lam. 3. 40.*  
 and try their wayes. Another Prophet also  
 most solemnly (and twice in one Chapter)  
 tells the people from God, when they  
 were careless and minding their own con-  
 cernes, and things ; *That that was the time Hag. 1. 5, 7*  
 for them to consider, or set their hearts on *Eccl. 11. 9.*  
 their wayes. Oh that every one of us would  
 consider the secret and hidden wayes of  
 our hearts ; for such there are : for our  
 spirits, thoughts, desires and affections,  
 may be travelling in *by-paths*, or going  
 and hunting after some sinfull prey, as  
 the hounds in the night, some after plea- *Ezek. 6. 9*  
 sure and fleshly lusts, others after covetous-  
 ness, and the things of the World : as it  
 is said of some, that their eyes, and hearts, *Jer. 22. 17.*  
 are not, but for their Covetousness, and ex- *2 Pet. 2. 14.*  
 ercised with covetous practices : other mens *Josh. 14. 8.*  
 hearts lifted up to destruction, and others *Esa. 7. 2.*  
 melting and failing for fear of men, and of *Luk. 21. 26*  
 the things that are coming upon the Earth :  
 And as there are the wayes of the heart, so  
 there are the wayes and the walkings of  
 the outward man, to be considered, whe-  
 ther pure or impure, whether above  
 or beneath, whether crooked or streight,  
 whether

- whether forward or backward, or side-ward; whether the old way of Saints, or the old way of sinners (*for there are both*)
- Jer.* 16. 6. whether wayes of *Darkness* or *Light*, *Honesty* or *Dishonesty*, *sincerity* or *hypocrisy*, *spirituality* or *formality*, *undefiled* or *spotted*; whether the way of Gods Commandements, or of mens Traditions, true religion or superstition, the way of the Virgin and Spouse of Christ (the true Church) which followeth her Head whithersoever he goeth; or the way of the
- Job* 22. 15. harlot which followeth and forsaketh Christ when she pleaseth. It's bad standing, worse sitting, but worst of all walking, running, persisting, (and especially pleading for) any sinful way. Take heed therefore you Sons and Daughters of *Zion*, lest you be and continue in *Babylon*; but flee out of the midst thereof. When God threatens to destroy her, going or running out of her, will not serve the turn, but you must fly, for her Judgements will come suddainly, in one day (nay, in one hour)
- Ezek.* 1. 12. *Rev.* 14. 4. *Jer.* 51. 6. *Rev.* 18. 8, 19. *vers.* 2. *Dearh, Mourning, and Famine, and she shall be utterly burnt up.* Beware also lest you lodge in her Suburbs, or be backward as some will be, to come out of her, as it appears, that notwithstanding, One Angel cryed, and that mightily, that *Babylon* that

that great City is faln, is faln: Yet another voice was heard from Heaven saying, Come out of her my People, that ye be not partakers of her sins, lest ye be partakers of her Plagues: Oh! the great backwardness of Gods own Children, to forsake Idolatrous Worship; for the harlots sweet Wine and golden Cup, are taking and bewitching; and Jezabel and her Children, had drawn some of Christs Servants to Fornication: you may remember how righteous Lot was necessitated to be *Plucked out of the midst of the overthrow*. In the name of the Lord, therefore be exhorted to save your selves, from this untoward generation, and touch not the unclean thing, that God may receive you,

vers. 4.

Gen. 19. 20.

Acts 2. 20,

4<sup>1</sup>.

2 Cor. 6. 17.

Consider one another, as the Apostle exhorted the Hebrews, in a time of great and sore persecution and affliction; for without this, there cannot be a performance of those other duties, as exhorting, comforting, edifying and bearing with one another. This consideration is very necessary in a day of affliction and tryal; because then there will be the greatest temptation, to be selfish and censorious; and every one will be ready (as the Proverb is) to seek to save one, or himself; but every one should like Nebe-

10 Consid.

Heb. 10. 24.

*Neh. 2. 10.* *miah, seek the welfare of Israel, of all the People of God; or like Mordecai, That did seek the wealth of the People, and speake peace to all his seed: For all believers are like the boards of the Tabernacle, that were perfectly joyned both above and beneath; and God hath tempered the whole body of his Church together, so that every part should Sympathize with each other, and care one for another. And whether one Member suffer, all the Members should suffer with it, or one member be honoured, all the members rejoyce with it; putting on bowels of mercy, kindness, humbleness of mind, meekness, long-*  
*Ester 10. 5.*  
*Exo. 26. 24.*  
*1 Cor. 12. 24, 25.*  
*Col. 3. 12, 13.*  
*Gal. 6. 2.*  
*καταρτίζετε* *Greek signifies; relieving the poor, gathering up the halt and lame, giving the same measure of allowance to others, which we expect from them; making the falls of others, our own fears; and setting before our eyes the tryals of others, for warning to our selves,*

*II. Consid.* Consider the mighty works that God hath done, and is doing; for so the People of God did formerly. *Thou art the God that doth wonders, thou hast declared thy strength*

*strength among the people* : And David, being in affliction, wrote a *Psalm*; which he calls, a *Psalm to bring to remembrance* ; And *Psal.* 70. Caleb remembered the words that God had spoken of him to Moses, forty five years before. And wherefore did God cause *Manna*, *Aarons rod*, &c. to be laid up, or the *Josh.* 14. 6, *Stones* taken out of the bottom of *Jordan*, 7, 10. to be pitched upon the other side ? Or doth God so often put the *Israelites* in remembrance of their *Redemption* out of *Egypt* ? but that he would have them still mindfull of that wonderful deliverance. And it is such a great Sin in great men, to forget the works of the *Lord*, as that it is said, to forget *God* himself, as appears clearly by comparing two *Psalms* together, where the same story is related ; in the one, it is said, *that they* (i. e. the *Children of Is-* *Psal.* 78. 11. *rael* ) *forgot his works* ; and in the other, *wish* 106. 21 *that they forgot God their Saviour*.

Again consider that the time of affliction, is a time for men to think on their latter end ; and yet as *God* formerly wished it, *Dent.* 32. 29, *that they did it*, and another time complained *Lam.* 1. 9. *that men did not do it*. So doubtlesse ( as by sad experience we find ) it is now ; notwithstanding the weapons of *Death*, are drawn and pointed at our *Hearts* and *Heads*, and this *King of terror* himself, is

ready to come in at our windows and doors daily ; and many younger, stronger, and better than we, are cut off suddenly, yet we lay it not to heart, but put off thinking of this great Debt ; little thinking how amazing, and perhaps unwelcome it will be to us when it comes. We find many of *Gods Worthies* and stout *Champions*, as *Job*, *David*, *Hezekiah*, and *Peter*, when they came to encounter with this *Leviathan*, like the men of *Israel*, when *Goliath* appeared to them, fearful. *Job* when he thought to comfort himself, grew afraid of sorrows : And why ? because saith he, *I know, that thou wilt not*

*Job 9.27.28* hold me innocent. Fear of *Gods* imputing Sin to him, made him fearful lest *God* should impose more affliction upon him, and so take him away with his stroke : another time he saith, *The Graves are ready for me* : He thought where ever he came, he was to dye, and there was a Grave pointed out for him, and ready to swallow him up. *David* also, though a man of great Faith, is said to be one while

*Chap. 17. 1.* sore afraid of *Achish*, another while of going up to *Gibeah*, (because of the danger of death in both places) another while he cries out, *That the terrors of death were fallen upon him* : and therefore (doubtless)

*Sam. 21. 12.* he

he prays unto the Lord, to spare him a little. Also when *Hezekiah* was but bid 39. 13. prepare to die; see what a sad, and lamentable writing he wrote thereupon; *I am deprived (saith he) of the residue of my years, I shall see man no more; mine age is departed from me, and removed as a shepherds Tent, &c.* And did not our Saviour *Esa. 38. 10,* foretel Peter, *When thou shalt be old, and 11, 12.* another shall gird thee, (as the custom in that kind of execution was) and carry thee, whither thou wouldest not. This spake he, signifying by what death he should glorifie *Iohn 21. 18,* God: Peter as far as he was flesh and 19. blood, was unwilling to suffer. Nay, our Saviour Christ himself, as he was man, prayed, that if it were possible, his Father would let the Cup passe from him. By all *Mat. 26. 29.* these instances, we may take warning; how unfree, even many choice Saints may be to die; what then shall either those poor Souls do, that never had assurance, or have sinned away much of their confidence by contracting guilt of sin, which causeth fear when they are brought to it; and yet some like Paul, may desire it? and it's *Phil. 1. 21.* like to be most easy, and lest terrible to them that fear it most, consider of it oft-  
nest, and that wait for it most seriously and constantly.

Lastly,

13. *Consid.* Lastly, As an Encouragement to goe  
*Heb. 3. 1.* & through all *Tribulations, Persecutions,* and

12. 7. *Death* it self; *Consider Christ, and the*  
*cloud of witnesses,* and *Martyrs*, that are  
 gone before, and are passed over and  
 through all those floods, and safely ar-  
 rived to shore, having got off this trouble-  
 some, turbulent Sea of the *World*; to the  
 calm, and quiet Haven of Salvation. For  
 consider him that endured such contradiction

*Chap. 12. 3.* of sinners against himself, lest ye be wearied,  
 and faint in your minds; or as it is in the  
 verse before, look on him, consider him  
 in his suffering state; and behold him  
 in his glorified state. By his sufferings,  
 he taught us the way; by his now living  
 in Heaven, he shews us the wages.  
*Jacob went gladly down into Egypt,* because  
*Joseph* was there. It should be no more  
 to a believer, to follow *Christ* through suf-  
 fering and death, than for a woman, that  
 lives from her husband in a Cottage, and  
 strange Country, to pass over a River, or  
 a narrow Sea, in a safe vessel to her dear  
 husband, to live in a Kingly palace, and  
 in her own Country with him for ever.

Thus having finished the Considerati-  
 ons; In the next place, be pleased for to  
 hearken to a few Counsels also; for time  
 of affliction should be a hearing, and learn-  
 ing



ing time, and the Lessons learned in Affliction, are usually the Lessons, that stick most, and stay longest with us.

Be perswaded, that whatsoever affliction any of you Christians are under already, or shall be brought under, it is in love from God to your Souls: *For whom the Lord loveth he chastiseth; and as many as I love (saith Christ) I rebuke:* As God said to Israel of old, *therefore you only have I known of all the families of the Earth:* whereas on the other side, the not punishing of the Wicked, is a sign of Gods hatred to them: I will not punish your Daughters, when they commit Whoredom; nor your Spouses, when they commit Adultery. *And therefore have not hard thoughts of God, how long and sore soever he wippeth, and Chastiseth; For when he sees Blood on the Rod, his pitty will fly up into his face, towards you, and fury towards the Rod, which are the Wicked in his Hand.* Christians, as long as you have the love of God, care not for the anger of Man; and the face of God, fear not the frowns of Men.

- Be also certain and confident, that all his Corrections, will be for your good and profit. As David by experience could say, *It is good for me that I have been afflicted;*

1. Counsel.

Heb. 12. 6.

Rev. 3. 19.

Amo. 3. 2.

Hos. 4. 14.

Esa. 63. 8.

Ezek. 38.

18.

Esa. 10. 15.

2. Counsel.

*Psa.* 119. 71. *Eded*: And the *Apostle* saith, He (*i. e.* God) corrects us for our profit; As a disobedient Child, after his Father hath corrected him, is received into his Fathers favour again; so saith the sixth verse of that Chapter. Affliction draws the Anger with it out of the *Father*, and the cause of anger, which is *Sin*, out of the Child. See *Esa.* 1. 25. & 27. 8. *Jer.* 30. 15, 17. *Dan* 11. 35. & 12. 10. *Zech.* 13. 9. *Heb.* 12. 11. *1 Pet.* 4. 14. & 5. 10. and more in the experiences following.

3. *Counsel.* Labour to commit your selves, and all your concerns to the Lord, even as *Christ* and the Servants of God formerly did: He (*i. e.* *Christ*) Committed himself, (or as it is in the margin, his Cause) to him that Judgeth Righteously. So it is said, That the poor man committed himself to God: or (as it is in the Hebrew) he leaveth himself to him; that is, when he suffers unjustly, he gives up himself and cause to the Lord, judging that there is safety in no other; and by doing this patiently, God takes it so well from him (that he should trust him with all he hath, and that before and above all others too) that he counts it as the *Apostle* saith, (a wonderful expression!) thank worthy, or worthy of thanks from him: As a Noble-

man or Land-Lord, when one of his poor Neighbours or Tenants, refers his life, and all he hath to him, to determine thereof, will say, I thank thee Neighbour or Tenant; for thy good opinion of me. There must be a good persuasion in that Soul, (as Paul had) of Gods power, and faithfulness, that will commit the keeping of such a Jewel, as the Soul is, to him; and yet, why not? for he is said to keep it: And Peter who had experience of self-keeping, or rather losing his own Soul, had learned that Lesson, and therefore taught it unto others: Wherefore (saith he) let them that suffer according to the will of God, (mark that, not if they suffer otherwise, for then he will not keep them) commit the keeping of their Souls to him, in well doing, as unto a faithful Creator. Do but secure your Souls in that safe hand, and then you need not fear suffering. Further,

Be advised not to fear any creatures whatsoever: This exhortation is very often given in Scripture, Fear not; Moses gives this exhortation both to Israel and Joshua distinctly, fear not, nor be afraid of them; fear not, neither be dismayed: and three times doth God in one Chapter v. 7. exhort his People Israel not to fear, though their

- their enemies were strong, and did strive against them, and they but like a *Worme*, yet they were not to fear them. Fear not thou *Worm Jacob*. Our Saviour Christ likewise gives the same exhortation three times in the tenth Chap. of *Matthew*. And it's worth consideration, what little cause men have to fear poor *Mortals*, who are but *grass*, *Worms*, and *thimbles full of dust*; as likewise, that it is *Idolatry* in a high degree to fear *Creatures*; and the fear of man bringeth a *snare*; (that is, draweth men into a snare :) But who so putteth his trust in the Lord, shall be safe: Also the fearful, are the first sort that are threatned, to have their part in the *Lake which burneth with fire and brimstone*: And God commanded *Jeremiah*, not to fear his Enemies, (and yet, of all the Prophets, he seemed to have the most cause) upon pain of being *summed, or broke in pieces before them*; So he bids *Ezekiel*, not to be afraid of their words, nor be dismayed at their thoughts; they were a rebellious House. Fear God, self, and sin, and you need fear no more. And as Christ saith, *Fear none of those things that you shall suffer*.
- Mat. 10. 26, 28, 31.*
- Pro. 29. 25.*
- Rev. 21. 8.*
- Jer. 1. 17.*
- Rev. 2. 10.*
- Object.* But are not men commanded by *Salomon*, to fear the Lord and the King? *Pro. 24. 21.*
- Ans.* Paul resolves that case clearly, *Ro. 13.*

3, 4. where he saith, *Rulers are not a terror to good works (or workers, Eph. 5. 11.) Rom. 13. 3, but to the evil: Wilt thou then not be afraid of the Power? (or nearer the Greek, ) But wilt thou not fear the Power, do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid. Doubtless, Rulers are to be obeyed, and submitted to in all lawful things (whether the King, or those that are sent by him) and this willingly and sincerely; for the Lord, and for Conscience sake: and it's Christians duties to give them honour, and pay them Tributes and Customs, as Christ did, and not to resist; for he that resisteth, resisteth the ordinance of of God, and shall receive to themselves damnation; or as the word rather signifies, Judgement, and is so translated by our last Translators in four places; and as Piscator renders it, panem sibi auferent, They shall receive to themselves punishment, that is from the Magistrate. But as long Christians, as you do well, and obey God, and do not disobey any lawfull command of the Magistrate, you need not, and should not be afraid; but like Moses Parents, not be afraid of the Kings Commandement; or like Moses, that feared not the Wrath of the King, Heb. 11. 23, 27. Yet let me without*

4.

*1 Pet. 2. 23.*

*Rom. 13. 5.*

*Mat. 17. 27*

*2. 1. 2.*

*Joh. 9. 39.*

*Gal. 5. 10.*

*1 Cor. 11.*

*29, 34.*

without offence to any Christians, declare my Judgement on the other side, that I conceive there is no warrant from the Scriptures, to affirm, that either there are no *Magistrates* now in being in the World, or that the *Magistrates*, under and belonging to the fourth *Monarchy*, are not to be obeyed. For before *Christ* and the *Apostles* dayes, the fourth *Monarch* was up, ( begun in *Julius Caesar* ) and yet the *Apostles* acknowledged and obeyed them ( even *Nero*, &c. ) as *Magistrates* ; and I see no reason, why the latter *Magistrates*, belonging to the fourth *Monarch*, should not be obeyed ( in all lawful things, as I said before ) as well as the first. And I could never meet with any convincing argument, to prove that the fifth *Monarchy*, ( which I am perswaded of, and expect will be, and as many Ancient, and Modern learned men, have unanswerably proved ) will begin before *Christ* the *Monarch* himself, appears in the head of it, and to erect it, as the other four wordly *Monarchs* did before. And being now upon this point, let me hint a line or two to *Kings* and *Rulers*, who are taught from the *Scriptures*, their duties, as well as their *Subjects*. As the *King*, to write the *Law* of the *Lord*, read, and keep it all the dayes of his *Life*,

*Just. Mar.*  
*Lact. Iren.*  
*Alsted.*  
*Arc. Dr.*  
*Twiss. Dr.*  
*Hq. Mr.*  
*Mead. Bur.*  
*Fenick, Dr.*  
*Homes, Phy.*  
*Mat.*  
 &c.

Life, that he may learn to fear the Lord his God, and to keep all the words of this Law, and these statutes to do them; that his heart be not lifted up above his Brethren, and that he turn not aside from the Commandement, *Deut. 17.* to the right hand or to the left, &c. And *18, 19, 20.* that he set up the true Worship of God, according to his own divine Will; and like good Jehosaphat, Asa, Josias, and *1 Chro. 13. 5.* Hezekiah, pull down all Idolatry, and *& 28. 12. &* Profaness. And as Solomon saith, Scatter *2. 29. 25.* the Wicked, and bring the wheel over them; *Pro. 20. 26.* which elsewhere, he also saith, *25. 5.* to stablish his Throne: And like David, have the faithful of the Land to dwell with *Psal. 101. 6.* him; and not to suffer Lyars nor Flatterers, *7.* to stand in his sight: But as the Apostle saith, to be a terror to evil works, for *Rom. 13. 3.* the punishment of evil doers, and for the *1 Pet. 2. 14.* praise of them that do well: giving also encouragement, and liberty to all good Christians, to profess and practise the doctrine and wayes of Christ and his Apostles, (who were then fasly called, and counted as those are now, that walk after their Teachings, and conversations, *See before p. 1, 2.* Mad-men, Hereticks, Scismaticks, Turbulent, Seditious Persons, &c.) that they may lead a quiet and peaceable life in all Godliness and Honesty: This would be acceptable

able to God, and give encouragement to Christians, to pray for, and pay customs to them. But if they command any thing contrary to the Word of God, they are not to be actually obeyed: See *Ester* 3. 2, 3. *Dan.* 3. 18. & 6. 10, 13. *Act.* 4. 19. and 5. 29. See *Bp. Andrews on the third Com. and Par. on Rom.* 12.

5. *Confid.* Christians should also redeem and improve time, (it being short and uncertain, and before evil and worse dayes come) for private exercises especially, for self examination, meditation on your end, *Fasting, Prayer, Watching and exhorting one another*; which if you mark, is to be kept up in times of Affliction and Persecution, more than at other times. For it is said, *Then they that feared the Lord, spake often one to another*: When was that? Look in the verse before; *When they that did work Wickedness were set up, and when they that did tempt God, were delivered.* So the *Apostle* saith, *Not forgetting the assembling of our selves together, &c. and so much the more as ye see the day approaching.*

*Mal.* 3.  
15, 16.

6. *Counsel.*

As Christ commanded his Disciples, *be wise as Serpents*: which use to keep, and preserve their Heads, (wherein chiefly the Life is) they also shut their ears, from such as would ensnare, or destroy them, and

run



run in any danger to their holes. Christians should thence spiritually learn to be careful of *Christs Glory*, and not to hearken to temptations, and fly in danger to the Lord, (as David did) to be hid with him: *Psal. 143. 9* David is said, to behave himself wisely, yea *1 Sam. 18.* again, more wisely, which Saul took notice of, and was afraid of him so much *15, 30. and 23. 22* the more. Its a great piece of prudence in an evil time to be silent, yea and to keep the door of thy mouth from her that lyeth in thy Bosom; for not only (as the Prophet speaks) *Amo. 5. 23.* Wicked men will lay waite, as he that setteth snares, or a trap, to catch men; But as our Saviour saith, The Brother, shall betray the Brother to death, and the Father, the Son, and the Children shall rise up against their Parents; (as it was in some of the *Mic. 7. 5.* ten Persecutions) Therefore Mark the Apostles advice, He that will love Life, and see good dayes, let him refrain his tongue from evil, and his lips, that they speak no guile. *Jer. 5. 26.* *Mark 13.* *1 Pet. 3. 10.*

Take heed of flying, without just Cause, and Call: God threatned some Israelites, that would fly for fear to Egypt, that the Sword which they feared, should overtake them in Egypt; and a time may come when those Words may be fulfilled, *Jer. 42. 15,* The Shepherds shall have no way to fly, nor

Chap. 25. 35. the principal of the flock to escape. Its remarkable, that when *Jeremy* went to separate himself to the Land of *Benjamin*, he was taken in the gate; but another time, and in greater danger, God hid *Baruch* and him. So one of the *Martyrs*, seeking to escape, being let down over the Wall of a City, a stone fell out of the wall, and broke his Leg; the Sentinel hearing the noise apprehended him, and he was taken, and put to Death: In some cases, doubtless it is altogether unlawful to fly; as when the Persecution is general; or when a standing, or witnessing may be to Gods Glory; or when a man hath a special boldness given to him to suffer, such as *Stephen* and

*Acts* 6. 10. *Paul* had; yet in some cases, as well Preachers as others may lawfully fly. See *Mat.* 10. 20. 22. 18. 23. & 2. 13. *Joh.* 10. 39. *Acts.* 8. 1. and 11. 10. 19. & 9. 25. & 19. 13. 1 *King.* 11. 13. and 19. 3. *Mic.* 2. 10. *Heb.* 11. 37. *Rev.* 12. 6.

8. Counsel. Be looking for, preparing and hastening to meet the Lord, by an earnest pressing after what is before you, and do not forsake God, or draw back to any sin, or sinful service; but give your selves to Prayer (for before the Angels descend to sound the Trumpets, or pour the Vials, the smoke of the incense must ascend to God: And it is very remarkable, that where God saith,

the Lord our God is one God; the word *Eched*, which signifies *one* in the Hebrew, is written with a great D in the end of it thus, *EcheD*; also where it is said, *Thou shalt Worship no other God*; the Word *Achar*, which signifies *other*, is written with a great R thus, *AchaR*, signifying, that God is exceeding jealous in his Worshipping to a letter, and that he alone, and according to his own Word only, must be Worshipped; for he that Worshippeth any *other*, or otherwise, Worshippeth the *Beast*; and he that Worshippeth the *Beast*, Worshippeth the *Dragon* and *Devil*: Therefore do not as the *Jews* did, change the word *Baal*, in to *Bosherb*, but still retain their Idolatry, change names, and keep things, : Defile not your selves, but come perfectly out of *Babylon*, and all false Worship, and cleanse and keep your selves pure from all Iniquity, and defile not your selves, that God may own you, and be your *Father*, and count you worthy to escape the Evils that are coming upon the *Earth*, and enable you to stand before the *Son of man* at his appearing.

Lastly, be *Patient*, for of all other Lessons, that is to be exercised in time of Tribulation, and without that Christians cannot possesse or enjoy their Souls. And of all graces, *patience* sometimes hath the

Preheminence. When *Paul reckons up many instances, by which he and Timothy did prove themselves to be the Ministers of God, and desired to be so approved among the Corinthians*, he begins with

*Heb. 10. 36.*

*Jam. 5. 11.*

*Rev. 2. 2. 9.*

*Rev. 13. 10.*

*& 14. 12.*

*Jam. 1. 4.*

*Cha. 5. 7.*

*Patience.* It is a needful, commendable, and much rewarded grace ; It begins in *Christ*, and ends in a Crown and Kingdom, and they do best and most overcome that use it : *Therefore let patience have its perfect work*, Whilst the Husbandman sigheth for the hard season, the Corn rooteth ; and whilst he waiteth, the harvest cometh ; and this shall begin the words of Consolation.

*1. Ground of Consol.*

Because the chief cause of their troubles, and afflictions (especially from *Satan* and his Instruments) is *Christ* himself, and the hatred of men against him ; as he saith, *Ye shall be hated of all men for my sake* : And all these things will they do unto you, for my Name-sake ; And because they follow the things that is good : And run not with them (i.e. the wicked) into the same excess of riot, or confused mixtures, (as it is in some margents) These are properly the causes (as appears clearly, by their not persecuting the same Persons, whilst they continue *Profane*, or if they turn *Apostates*) though the Persecu-

*Mat. 10. 20.*

*Joh. 15. 21.*

*Psal. 38. 20.*

*1 Pet. 4. 4.*

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*tors*

tors pretend it is for disobedience to Rulers, &c. which was the main pretence the enemies of the Jews had against *Nehemiah*, and *Ezra*; the Jews against *Christ*, *Neh. 6. 6.* mark their Language; *And they began Luk. 23. 2.* to accuse him saying, we found this fellow *Mar. 27.* perverting the Nation, and forbidding to give tribute to Cesar; saying, that he himself is *Christ a King.* And yet who more ready to pay tribute to Cesar, and unready to be a King when the multitude would have made him one, then he: the *Apostles* and *Martyrs* in all Ages, were also accused, but falsely, to be against Rulers, though they might then and may yet see, and say as (if they speak what is in their Consciences) *Daniel's* enemies did, *We shall not find occasion against this Daniel, except we find it against him, concerning the Law of his God: Dan. 6. 5.* And that they might have occasion against him, they would make a Law directly contrary to the Law of God. This is just as if a *School-master*, that hath hatred against one of his Scholars father, and a mind to whip the Scholar, will give that Scholar a strict command to obey him, but to disobey his Father (whereas he is willing to obey both) and upon the breach of this *unlawful command*, he beats the Scholar; let any judge, which is most worthy

of blame, the Master or Scholar in this.

2. Ground of Consol. Because the time of the Saints troubles and afflictions, is the sowing time; *They that sow in tears shall reap in joy, and he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*; Here is promised joy, for Sorrow, Rejoicing for Weeping, reaping for sowing, a coming back for going forth, and sheaves for handfuls, and all this certain. And whilst Gods

Psal. 126,  
5, 6.

People are sowing the precious Seed of tears, God is sowing Light, or comfort, and gladness of heart for them: Therefore a Christian should like a Husbandman, sow in hope, and his afflictions, should no more discourage him, than the former rain doth the natural Sower: for Christ foretold his Disciples, *that they should weep, and lament here*; but their weeping is as the labour and pangs of a woman, in order to following joy. But mark,

Luk. 6. 20.

3. Ground of Consol. Thirdly, Christ commanded his Disciples, in such time especially to rejoyce, and be comfortable, *Rejoyce saith he, and be exceeding glad*; or as another Evangelist writes, *Rejoyce ye in that day, and leap for joy*; suffering dayes are most proper dayes for rejoycing, for then Christians

partake of the sufferings of Christ, and the Spirit

Mat. 51. 2.

Luk. 6. 23.

1 Pet. 4. 13.

*Spirit of God and of Glory, then rests most upon them : Suffering unto a true Saint, v. 14. is like Vineger, which though it be sower, yet it doth make the blood thinner, and causes it to run more effectually through every part.*

Because the People of God did generally rejoyce in their afflictions, and sufferings : *The Apostles, rejoyced that they were counted worthy to suffer shame for Christs Name ; So other Saints took the spoiling of their goods joyfully : The Martyrs, like the Crickets, were merry in the fire ; and the Churches like the Nightingale, that sings with her bare Breast upon the thorns. In trouble they are as Paul, more then exceedingly joyful in all their tribulations : And as Christians tribulations do abound, so their consolations do much more abound.*

4. *Ground of Consol.*

*Act. 5. 41. Heb. 10. 34.*

*2 Cor. 7. 4. 2 Cor. 1. 3.*

*But Paul was a strong, and an assured Saint, one that had been in the third Heaven, and had a sight of his Eternal happiness : But I am a poor weak and doubting Creature, fearing that I shall not be able to stand in times of great Tryal, and so have not such cause of rejoycing.*

*Object.*

*But all believers, as well weak as strong, (for such there were among those scattered Tribes, nay some very carnal,) are to count it all joy (that is, cause and matter*

*Answer. Jam. 2. 6. & 3. 14. & 5. 5.*

- matter of all joy) when they fall into diverse temptations, or tribulations: or as Peter writing to the same people saith, If any man suffer as a Christian (that is for Christ, and like Christ) let him glorifie God; or make his boast of him in tribulations; nay let him like Paul, glory in his infirmities: and let the brother of high degree rejoyce, that he is brought low: For though a weak Christian should fall, yet his fall will not be so dishonourable to God, as the fall of a stronger Christian. But if he stands it will be more to the glory of God, than if he were stronger: But God bids the weak, say, I am strong, and he giveth Power to the faint, and to them that have no might (that is in their own eyes) he increaseth strength.
- Jam. 1. 2. Isa. 40. 29. Art thou a worm? He will hide thee in the hollow of his hand. Art thou a Lamb? Isa. 51. 16. He will carry thee in his bosom. Art thou & 40. 11. but a grain of Corn? (that is ready to go through the seive) thou shalt not fall, nor perish. Art thou a half-peny or farthing Christian? yet if thou hast the superscription, and Image of Christ upon thee, thou shalt pass. As Moses would not leave a hoof, belonging to Israel behind him in Egypt, no more will Christ leave any of his people in Babylon, or corruption; Fear not, (saith he) little little flock, for it is your



your Fathers good-pleasure, to give you the Kingdom; The least veins receive blood from the Liver, as well as the greatest; and the lowest, and meanest members Protection, and influence from the head, as well as the highest and chiefest; and the smallest and lowest boughs, are in lesse danger of being blown down, than the greatest and tallest; and as I read of a great bodied fowl, whilst she upbraided the Swallow with the littleless of her body, was herself shot at and kil'd by the Fowler. Many poor illiterate Tradesmen, and Husbandmen (as in the former Persecutions) will stand when many learned (and highly accounted of) Preachers and Professors will fall. Also God will do most of his great works by such mean instruments, as God said, *that out of the mouth of Babes and Sucklings, he will ordain Strength, that he may still* (or make to cease, mag.) *the enemy and the avenger; and by Psal. 8. 2. the feet of the poor, and the steps of the needy, God will tread down the mighty; And the least of the flock shall lead them out; yea the Isa. 26. 5, 6. worm Jacob, shall thresh the Mountains, and beat them small, and make the Hills as Chaff: Isa. 41. 15.* These (as a little sort of flies, that so trouble the Lyons, as to make them scratch out their own eyes, by which they are taken

*Psal.* 105. taken and overcome) will be too hard for  
 14, 15. the mightiest men, if they meddle with  
*Gen.* 12. 17. them. Therefore you Rulers of the earth,  
 & 20. 3. touch not Gods Anointed, and do his Prophets  
 2*Chr.* 26, 21. no harm, (which are his Saints, as Abram,  
 & 2. 16. 10, Isaac and others) for here God rebuked  
 12. Kings, as Abimelech, Pharaoh, Uzziah, yea  
 good Asa for their sakes.

5. Ground of Consol. Because right sufferers (that is, that suffer for a right cause, with right hearts and ends, and in a right manner) are right Heirs of Heaven: These are heirs-male upon whom (next Christ) Heaven is entailed. For theirs (meaning the persecuted)

*Mat.* 5. 10. is the Kingdom of Heaven: nay persecution is as necessary a Condition of Salvation (in some sense) as any other. If we suffer with him, we shall be glorified together; and if we suffer with him, we shall reign with him: leave the Cross and loose the Crown, but bear the Cross, and wear the Crown.

6. Ground of Consol. Because no adversary but God can hurt, or make us miserable; who is he (saith Peter) that can harm you, if you be followers of that which is good? be at Peace with *Prov.* 16. 7. God, and he will make all Creatures to *Jeb* 5. 17, be at Peace with you.

23. 7. Ground of Consol. Because present sufferers have the benefit of the Prayers, Tears, and Sufferings of  
 Jesus

*Jesus Christ*, offered whilst he was in the flesh: nay the Prayers, Tears and Sufferings of all the Saints and Martyrs, do cry and call for Judgements upon the last generation of Persecutors, *Hab. 2. 17. Mat. 23. 35. Rev. 6. 10. and 18. 24.*

Because *Christ* himself lives, as well 8. *Ground of* as his People, in expectation of having *Consol.* his enemies subdued, and of his Kingdom: and to that end will he come, *Heb. 10. 30. Luke 18. 7, 8. Heb. 10. 37. 2 Thes. 1. 10. Luk. 12. 15.*

Because Saints have the Decree, Co- 9. *Ground of* venant, Word, Oath, Writing, and *Consol.* Seales of God, for the exaltation of his Son, the deliverance of his Church and Children, and the utter and total destruction of all his Sons, and his Saints Enemies: for this truth is founded upon the new Covenant, to which all these do appertain, *Esa. 54. 10. 14, 16, 17. Jer. 33. 14, 15, 20.*

Because many of the signes of *Christ's* 10. *Ground of* coming have been, and continue to be, *Consol.* compare them in *Mat. 24. and Mar. 13.* with that we have heard and seen, and let *Job 37. 14.* us wisely consider, and search out Gods Works, *Psal. 111. 2.* though others slight and will not see them; for the Signs in the Heavens and on the Earth and Waters, are the Heralds, and proclaim

Proclaim his coming; and it may be said of them, as the *Prophet Elisha* said of the Messenger of the King of *Israel*: *Is not the sound of his Masters feet behind him?* 2 *Kings* 6. 32. So such Signes will be immediate forerunners of *Christ*, *Luke*

11. 25, 26.

II. ground of  
Consol.

You have the Opinions, Testimonies, and Writings of many worthy Servants of the Lord, who did foretel ( *I may say Prophecie* ) that the end of the Churches Troubles, would be about our time; and adde thereto, the apprehensions, and expectations, of the Godly and Learned living yet, with what is said in *Prov.* 11. 5. *The Wicked shall fall by his own Wickedness.*

See. *Psal.*

102. 13.

*Dent.* 11. 27

*Jer.* 51. 6.

*Rev.* 10. 6.

Lastly, it is matter of comfort to Gods suffering People, that God sees their afflictions, *Gen.* 31. 42. *Act.* 7. 34. that he is sensible thereof, afflicted with them in all their afflictions, *Esa.* 63. 9. *Jer.* 31. 20. that he intends them much good, and no hurt thereby, *Jer.* 29. 12. and 25. 6. that he doth not willingly put his yoke upon them, *Lam.* 3. 33. but doth most willingly take it off, *Hos.* 11. 4. He doth afflict them in measure, *Jer.* 46. 28. He doth it to prove and try them, *Dent.* 8. 2. 2 *Chron.* 32. 31. He repents him

him for afflicting them, *Deut* 32. 36. *Psal.* 135. 14. He feeds, fans, and purifies them by afflictions, *Micb.* 6. 14. *Esa.* 1. 25. & 27. 9. *Heb.* 12. 10. He then remembers them, and the Covenant he made with them most of all, *Psal.* 136. 23. *Neh.* 9. 17. He is not ashamed then to own them for his People, *Heb.* 11. 16. He shews them mercy purposely, that their Enemies may shew them mercy, *Jer.* 42. 12. *1 Kings* 8. 5. He will thoroughly plead their cause against their Enemies, *Jer.* 50. 34. & 51. 3. and he stretches his hand against the Wrath of their Enemies, and restraines it, *Psal.* 138. 7. 86. 11. and rescues them out of their hands, when they think they hold them fastest, *Jer.* 50. 33, 34. And he saith he will cut off their Enemies, before their faces, and they shall no more oppress them, but they shall see their fall, *Psal.* 58. 8, 9, 10, 11. *Esa.* 17. 19. *Jer* 46. 18. *Pro.* 29. 16. and they themselves shall be in due time perfectly delivered out of all their troubles, *Psal.* 37. 4. *Pro.* 12. 13. *Jer.* 24. 7. & 30. 7. *1 Cor.* 10. 13. And God will yet set his Son upon his holy hill, and give him the Kingdom, in despite of his Enemies, *Psal.* 2. 6. *Fsa.* 9. 6. and if any  
will

will detain Gods Ark, the Church, they will have cause to say, as the Philistines did, *we to us*, 1 Sam. 4. 7. Let all therefore that fear God, love Christ, and wish well to Zion, say with Jeremiah, *so be it*, O Lord, Jer. 11. 5.

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Some

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*Some Scriptural Observations, Spiritual Experiences, pithy Sentences, and plain Comparisons, tending to Edification.*

**I**N the first Creation, God created the *matter and substance* of the Creation first, and afterwards divided and formed the same: So in the second or *New Creation* (or in the work of *Regeneration*, so called, 2 Cor. 5. 17. Gal. 6. 15. Ephes. 2. 10.) first, God createth Principles, or infuseth the habits of Grace (so called) into men, when there is none, (Phil. 2. 12. Acts 9. 4, 5.) and then distinguisheth and divideth the same into *knowledge, Faith, Love, Meekness, Patience, Joy, Peace, Long-suffering, Goodness, Righteousness, Truth, &c.* which are the fruits of the Spirit, Gal. 5. 22, 23. Ephes. 5. 9.

The Old and new Creation compared. Gen. 10. 2.

2. In the distinction between the *parts* and *works* of the first Creation, some are *higher* and some *lower*; as the Firmament higher then the Earth: So some part of the

F

work

work of Grace is in the *supernal*, or uppermost room of the Soul ( that most stately building of God ) the *Understanding*, in which is placed *true Light and Knowledge*; and in the *Will* ( the Wine-Celler of God ) is seated *Obedience*, and *Faith* in both, *1 John 5. 20. 2 Cor. 10. 5. John. 6. 45.*

V. 7. 3. Between these two, are placed the *Affections*; some whereof ( as Joy, Love, Desire, and Hope ) are like the Waters above the Firmament, and the other ( as Sorrow, Grief, and Hatred ) like the Waters below the Firmament.

V. 2. 4. In the first Creation, God's Spirit moved upon the Waters: So in the second Creation, the Spirit *convinceth, quickneth, sanctifieth, &c.* *John 16. 8. and 6. 63. 1 Pet. 1. 2.*

V. 3, 6, 9, 20, 26. 5. In the first Creation, God by his Command and Word made all things; so by his Word God works *Regeneration*, and *Grace in the Soul*, *John 4. 41. and 6. 63. 1 Pet. 1. 23. Jam. 1. 18. Psal. 19. 7.*

V. 3. 6. In the order of the first Creation ( or rather *Formation, Division, or Distinction* ) God created and formed Light: so in the order of Regeneration, God first creates *Light and Knowledge*, *2 Cor. 4. 6. Acts 26. 15, 18. 2 Cor. 3. 16. Heb. 8. 10.*

V. 14, 16. 7. In the first Creation, the Lights ( as the



the Sun, Moon and Stars ) were appointed to divide, and distinguish the day from the night : So in the second creation ( or regeneration ) Jesus Christ, his Spirit and graces, do distinguish Believers from Unbelievers, and between themselves in the state of *believing* and *regeneracy*, and the state of *unbelief* and *unregeneracy* ; in which they were in before, *Rom. 8. 10, 11. Eph. 2. 12, 13. and 5. 8. 1 Thess. 5. 5. 1 Pet. 2. 10. 1 Job. 3. 4.*

8. In order the Evening, or time of darkness, and disconsolation goe before the morning or day of comfort and consolation, ( in the first Creation ; ) So is the Darkness, Sorrow, Fear, Trouble, Bondage, Doubts, and Disconsolations of a Christian first in his conversion ; or, his whole time in this Life is the evening of that eternal day they are to live with Christ in Heaven : See *Pro. 4. 18. Psal. 88. 6. Isa. 50. 10. 1 Cor. 13. 9. 1 John. 3. 2.*

9. In the first Creation, the Trees, ( and so doubtless the Herbs ) had their Seed in them which brought forth fruit : So the trees and hearbs of grace, true Believers and regenerate persons, have the Seed of the Spirit, the Word of God, and his Grace in them, which is the cause of their bearing spiritual fruit, *1 John 3. 9.*

Mat. 13. 23. 2 Pet. 1. 4.

V.21. 10. When God in the first Creation  
25, &c. had made the creatures, he saw them all  
good: So when God hath wrought the  
second Creation, or work of Sanctificati-  
on in the hearts of men, he sees them  
good ( and not before ) *Psal. 37. 23. Rom.*  
5. 7.

11. In the first Creation, God made Man  
after his own Image (that is, in soveraign-  
ty over the Creatures, or like the Father,  
Son and Spirit, that is, consisting of *spirit,*  
soul and *body,* *1 Thess. 5. 23.* ) So in the se-  
cond Creation or *Regeneration,* God doth  
create Men after his own Image, in Know-  
ledge, Righteousness, true Holiness, and  
Love, *Col. 3. 10. Eph. 4. 24. 1 Joh. 4. 17, 18.*

V.5, 13 12. In the first Creation God made  
19, &c. some Creatures one day, and some ano-  
ther, till He had finished the whole: So  
God he makes some new creatures one  
day, and some another; and some in one  
Age, and some in another, till He hath con-  
verted his whole ( Elect and Redeemed )  
number.

V.27. 13. In the first Creation, God created the  
Woman in the Man, and then out of the  
Man, and for the Man: So in the restitution  
and redemption of Man, the Church of God  
is chosen in Christ, and made holy by his  
Holiness,

Holiness, and for his Glory, *Ephes. 2. 4. and Ch. 3. 9. Ezek. 16. 14. Hos. 3. 3. 1 Pet. 2. 9. 2. 18, 14.* When God made the Creatures at first, he commanded them to multiply, and accordingly they did: So when God works grace in the hearts of his People, he commands that they grow in grace, and they do so, *2 Pet. 3. 18. Psal. 84. 7. and 92. 12, 13, 14.*

Lastly, When the Lord had ended the work of Creation, he rested, and the Sabbath began: So when the Lord hath finished the work of converting all his People, then the Eternal Rest and Reign of the Saints will begin, *Matth. 13. 48, 49. Mark 13. 20, 27.* *Ch. 22. 3.*

Saints should fear every Sin, but no Sufferings, *Psal. 4. 4. Revel. 2. 10.*

There is a guilt that Saints may communicate to others, and contract from others; both to be removed by new acts of Faith and Repentance.

It is a great ease to, and unburthening of the Soul, to confess Sin, *sensibly, humbly, brokenly,* and with *heart* to it.

It is the property of a true Christian, to justify God, and to judge himself under the greatest Afflictions.

Christ and Sin are most magnified in the eyes of Believers in their Affliction, but

in a different *manner*, and to a different *end*: Christ appears as the greatest *Good*, and Sin as the greatest *Evil*: and then *Christ* will be most desired, and *Sin* most despised.

It is the duty of a Christian, to *suspect* and *search* himself, when he doth not know evil by himself.

It is, and should be the care of a Christian, not to suffer for *Sin*, nor sin in *suffering*.

Account the least spiritual thing, better than the greatest and best outward and temporal things.

There is no real bondage, but what is either *from*, or *for* Sin.

Christians will sooner overcome their outward Enemies by praying for them, than by praying against them.

Bad times well improved, are far better than good times not redeemed, or mispent.

The heaviest afflictions on Earth, are but light in comparison of *Christ's* sufferings, *Sins* deserts, or the punishment of the Wicked in Hell.

Let not Christians by their own prudence, think to prevent *Afflictions*, for they cannot avoid them; for they are appointed thereunto, 1 *Thess.* 3. 3.

2 *Tim.*

2 Tim. 3. 12. Act. 14. 22. Phil. 1. 29.

The Worlds Jury may find Christians guilty ; but God can forbear pronouncing the Sentence, or reprieve and pardon the Condemned, *Psal. 37. 32. and 42. 7, 8. and 119. 31.*

Shut thy eyes from beholding, thy ears from hearing, and thy heart from entertaining Sin.

He hath a good command over his *Spirits*, that can stop it when moved with passion ; over his *Affections*, when they are under sail ; and over his *Tongue*, that can silence it when he will.

All Christians must be brought into the fire, before they will be brought to close : *Compar.*  
for it is impossible to joyn cold pieces, or one cold, and another hot.

As the Iron when it looks red in the fire, seems to a looker on, to be fit for the Work-man to work it ; yet the work-*Compar.*  
man may put it into the fire again, and add coals to heat it more : So may the Lord do with his suffering People, when they, and others may think they have suffered enough, yet God that knows best may not think so.

In the way to Heaven, there are three narrow and hard passages, the entrance into the *new birth* ; herein a man must

leave behind him sinful self: the entrance into *assurance*, therein a man must leave and deny religious self, (that is, look off his own evidences:) and lastly, the *gate of death*, then a man must part with *natural self*, *religious self*, and *sinful self*. The two first I have experienced, the last I expect.

He that is willing to part with his dearest Lust, will be willing also to part with his dear Life.

If a Christian be made free to lay down his Life for *Christ* or his *Cause*; yet let him sell or lose it at as dear a rate as he can for Christ.

A Christian will have but little comfort to suffer for that which is but a notion in his head, and not a settled Truth in his heart. Yet,

Note, that the lesser the *Truths* are which *Christians* do suffer for, (if rightly) the more their love doth appear to Christ therein.

God's *Minutums* (or least things) are better than the World's *Mammonas*, or greatest things.

The Saints are to bear a three-fold Testimony to, and for Christ and his Truths: *Breath-testimony*, *Life-testimony*, and *Blood-testimony*.

Speaking words, maintaining *Opinions*, and

and the outward performing of *Duties*, and partaking of *Ordinances*, are but the least things in Religion.

*Affections*, *Parts*, or *Applause* from the *World*, or from *Christians*, are very dangerous, and not to be trusted in.

I never trusted Christ, but I found him faithful; nor my own heart, but I found it false.

In looking upon the *Scriptures*, and good men, I did learn oft to know what I should be: but I found it hard to be what I knew I ought to be.

From the first change wrought in a true Christian, he may fear and suspect himself to be a Hypocrite: but he never intends to be, never approves of being a Hypocrite, nor never countenances himself in Hypocrisy.

Let God's hiding thy infirmities, and secret sins from thy Enemies, make thee the freer and willing to confess them unto him.

Learn to know Sin, disallow of it, despise it, overcome it inwardly, and to put it from thee; to fear its return, and to be more estranged towards it, more watchful to avoid Temptations, and wise to shun Occasions that lead to it.

The strength of all *Corruptions* sometimes

times appears in *one* ; and do but overcome your *Master sin*, and you overcome all.

The power and strength of Corruption is but seldom known, to wit, when *Temptations, Opportunities* and *Occasions* of Tryal come.

The best way to keep from Sin, is, to set God in his Power, Purity and Glory, still before our eyes ; to fear our selves ; to keep near to Christ ; to fast and pray privately ; to engage other Saints for our help ; to cherish the holy Spirit ; to keep up constant practice of Holiness ; to provide contrary means against it ; to resolve strongly to withstand it ; to eye God's Promises, Commands and Threatnings ; to withstand the first occasions ; to reason it off at a distance ; to believe it away when it comes near ; to avoid all occasions thereof, and to keep on still the Armour of God.

When you would repent for some secret sins you have committed : it is *better* and *faster*, sometimes to do it in a general way, than to think and speak of the same particularly : for Satan and Sin will be ready to step in, when they know we are attempting any thing against them.

It is advantageous for a Christian to disclose



disclose Satan's secrets to God and to his People ; but to keep his own secrets from him as much as he can.

That soul doth soon grow empty, that is alwayes *letting out*, but not careful to *lay in*.

It is not for one that hath but little Grace (and particularly knowledge) to be too forward among more able and knowing Christians ; for then is his time to learn.

Christians should not be to learn their *Duties*, when they should be doing them ; nor doing them, when they should be *suffering* for them.

Take heed Professors, lest you be alwayes wooing Christ, and yet never married to him : Of being *Concubines* and not *Queens*, or foolish and not wise *Virgins*, having oyl in your Lamps, Profession, but not in your Vessels, your hearts, *Gen. 6. 8. Mat. 25. 2, 3, 4, 5.* Neither be as the untilled ground, bearing gras for the beasts of your Lust ; but be like the Field, or Garden, bringing forth fruit for the Husbandman and Dresser.

Nor yet as the Rocks, or Stone-walls, which have savoury and Medicinable Herbs growing upon them for others, but they themselves never the better for them.

*Cor.*

them. Having gifts to Edifie others ; but your own hearts and souls have no benefit thereby : as the builders that built *Noahs Ark*, but were not the better for it themselves.

Com.

Sin to a man before his Conversion, is like cold Iron, which he can hold in his hand without trouble : but after Conversion (Sin heated by the fire of the Law) is like hot Iron, which a man will willingly cast away.

Lay *in*, lay *up*, and lay *out* for Christ, and remember that you will shortly reach Immortality, but never Eternity.

Make Christ your *All*, and you will be sure to lay down your *Self-All*.

Com.

Keeping from Sin is *Soul-Preservative-Physick* ; but Repentance for Sin is *Soul-restorative-Physick*.

Consider that when you are not assaulted with Temptations, Satan is damming and pounding, and he will suddenly draw up his sluice and let loose upon you ; for Satan doth not like God, warn before he strikes.

Christ's Work is *Wages*, and his Service *perfect Freedom*.

The *Love of the Master*, the *Sweetness of the Service*, and the *Greatness of the Reward*, are sufficient Encouragements to serve Christ.

Afflict-

Afflictions sink the *flesh*, and raise the *Spirit*, like floods wearing away loose ground, but bettering the firm.

To receive *Evil* (*viz.* Affliction) for doing *Good*, is sweet.

A Christians *security* and *safety*, is in doing his duty: and he should alwayes study his *duty* more then his *safety*; for if he will take care to please God, God will take care to preserve him.

He that loves not Christ more than his Life, is like to lose Christ, and his life: but he that loves Christ more than his life, will be sure to save and keep both, *Mark* 10.39. *Luke* 14.26.

Strive greatly to have and to exercise a good *Conscience* towards God, and men; to commit thy soul, life, and cause to the Lord; and then expect the worst of men, and the best of Christ.

Some Saints do *ill* in seeking to do *well*; especially in provoking and pressing other Christians in dark and doubtful things, beyond their own *Apprehensions*, and *Consciences*, the *bent* of their *Spirits* and *abilities*. This is, like a man that out-rides his Fellows and Companions; who yet intend to go to the same Place, and endeavour to travel as fast they can. Strong Christians should do with the weak, as *Ja-*

*Job* did with the Women, Children and flocks, drive them as they could go, *Gen.* 33. 14. or as the eldest, and strongest Children, use to do with the younger, lead them in their hands, or carry them in their Arms; so did *Christ*, and *Paul*, *Isa.* 40. 10, 11. *Phil.* 3. 13, 14, 15.

*Christ* is unto the soul as the *Load-stone* to the *Iron*, drawing it to it Self: or the *Chrystal* to other stones, putting *beauty* and *lustre* on them.

*Sence* over-rules *Imagination*; *Reason*, *Sence*; and *Faith* all three in a true Christian.

A Christian beholds *Christ* in the deepest affliction, as well as in the most Spiritual Ordinance.

*Com.* As one beholds the Sun in looking upon a deep Pond, as well as in looking up to Heaven.

A true Christian when he goes hence, changes neither his *Work* nor *Company*; but his *Place* and *Condition* onely.

God leads many of his best friends by the hand without Candle light (or assurance) to their rests.

*Com.* To die should be no more to a Christian then to breath, or to pass over a great River on a sure *Bridge*, or in a safe *Boat*: or to return from a *Field*, where a man hath been

been working, to his own house to take his rest.

To be able to resist *strong Temptations*, there must be either store of *in-laid Grace*, or faith must flie quickly to *that Grace* laid up in Christ for it.

Christ is like a *tender Father*, that is carefull to bring up his Children; but many Professors like *Undutiful*, and *Un-natural* Children, forget them in their straits; contented to be maintained by Truth in *Prosperity*, but not to maintain Truth in *Adversity*.

*Com.*

Corruptions are like Wormes in the bowels or *Stomach*, which will eat through the soul, unless *scattered, killed, and purged out*.

*Com.*

The only way sometimes for a Christian to avoid the force of Temptation, is (Soul-der like) to fall down on his face, when he sees the *Cannon* or *Musket* fir'd against him.

*Com.*

A Christians eye should be like the *Adamant*, turning onely toward one *Point*, even *Christ*.

Much grace (espēcially zeal) exercised, brings persecution: For the sweeter and better the Fruit is, the more flinging there will be at the Tree.

*Com.*

Make hast to do thy *work* (Christian) and

and God will make hast to give thee thy wages.

Oh Christian, why should not that please thee who art but *finite*; that pleases God who is *infinite*, even Christ?

Pray that thy last *dayes*, and last *works* may be thy best; And that when thou comest to *die*, thou mayst have nothing else to do but *die*.

Thou must die *once*, whether thou Suffer or no, and thou canst die but *once* if thou suffer.

The sins of Saints are new Sufferings to Christ; and the Sufferings of Saints are wounds of Christ, *Ephes. 1. 30. Ezek. 6. 9.*

A Saint should desire to die that he may be fully freed from *sin*; have a full fruition of *Christ*, that he may be above all fears and doubts, and able to serve the Lord *uncessantly*, and *unweariedly*.

*Reading the Scriptures*, helps *Meditation*, *Meditation Prayer*, and *Prayer every good Work*.

When you come to *die*, it will trouble you not only that you liv'd *sinfully* (or in doing evil) but *slothfully*, in not doing good: nay, not only that you were *slothful in good*, but that you spent so much time in things *less profitable*, which should have

have been spent *about*, and *in* the things which were most *advantagious*.

Man may come too late to God, (when the door is shut) but God never comes too late to *men*, *Luke 13.26. Mat. 20.6.*

Christ may come into afflicted Souls, through some *back-door* (or Affliction) which they do not expect him to come *through*, or *in* at.

Let the Child be contented to take the breast the Mother will give it, and then it shall have both : so be contented with what Christ gives you, and you shall want nothing. *Com.*

To see the want of Grace, is much, the worth of Grace, more.

'Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

'Tis very hard to behold our own gifts without pride, and the gifts of others (if they excel ours) without envy.

As a little *Candle-stick* becomes a small *Candle* ; so a little Church a Pastor or Teacher, that hath but little grace, and weak gifts. *Com.*

It is better and surer for thy self to be a *Toe* than an *Eye* ; a *Member*, then a *Teacher* in a Congregation. And this I often wished might have been my condition.

G

Take

Take heed of covering any mans good with his evil, but let the one plead for him, as well as the other against him.

Do not commend thy friend, nor discommend thy foe too much; lest thou be judg'd to be partial.

Lose not thy reward by seeking thy *self* in thy work.

*Com.* I have oft observed, that some old wellstor'd Christians, are like Merchants who have full ware-houses, but will sell but in whole-sales: And other young Professors, like pidling-pedlers, crying every trifle about the streets.

I have observed also, that men of great learning and parts, or of great wealth and power, have (for the most part) disturbed and divided Churches.

Also, that those Churches never stood long, that made *Opinion*, and not *Godliness* and *Christianity*, the foundation of their fellowship.

The best way for a Teacher and his Congregation to live quietly, and comfortably together; is for either of them to give to the other what God requires, and not to demand, expect or exact one from another: and so Husband and Wife, and, all other Natural Relations.

He commands *most*, and *best*, that  
com-



commands in love, humility, and self-denyingly.

He is most a Master, that is most a Servant. Be not ye *Christians* desirous to be called Masters: & yet ye People give them honour, according to their *place, grace, years and labours*, Mat. 13. 10. Heb. 13. 17.

He hath not learned to rule well, that hath not learned to obey well.

An even, through-paced, self-fearing, heart-melting Christian, is alwayes best.

Ruffling opinion-sowing, and Church-renting Persons and Professors, have commonly more self then grace, if any at all.

A Christian should earnestly desire that his Sun might set in a *white-cloud*; and that he might go out of the world as a *Perfume*, and not as a *Snuff*.

*Com.*

The world is a *great nothing*; deluding the bad, and disturbing, and distracting the good.

Satan works more upon men by slight then by might; avoid therefore his cunning, and thou wilt avoid his cruelty.

The holy Law of God teaches a man to see his own *deformity*; and requires from him to it *conformity*.

Some Sins floate on the *top*, or appear in the *faces* of Christians: but others sink to the *bottom*, and lurk secretly.

*Com.* Sin is sometimes like a *sleepy Lyon* in the Soul, which temptation soon awakens.

*Com.* Hypocrites hearts, are like *stinking Ponds*, wherein *Frogs* live, and *Fish* die; lusts feed, and grace (if it were there) starves.

*Com.* The *Devil* is like the *Turkie-cock* (or *Crocodile*) if you turn upon him he will flie from you; but if you flee from him, he will pursue you.

It is better sometimes to flight the Devil, then to fight him.

Christ puts most of his oyl in Broken Vessels; and in broken hearts there is most grace, and best kept.

Be never at peace with Satan, Sin, or Christs implacable enemies.

The less a man strives for himself, the more will Christ strive for him.

O my Soul! look for death hourly, long for it greatly, prepare for it carefully, meet, and welcome it joyfully: for 'tis Christs Servant to direct his Spouse (the soul) to him, and thy friend that comes to set thee at liberty from thy sins. It will discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

O Lord as a sign that I shall be able to die for thee! let me find my Corruption dying

dying in me, by Power from thee.

Though God hath barricado'd the street of man's Soul with grace, strength, and strong fence, yet the Enemy Satan often assaults it; But by faith's making Christ a shield, and a Second, the Christian resists, and overcomes.

Thoughts of our own death, will tend much to deaden sin.

Christians should be contented to have a propriety in things when they do not partake of them; as the wicked partake of them when they have no propriety in them.

God hath set the *tongue* between the *brains* and *heart*, that it may advise with both, and guarded with teeth to keep it in, and yet how unruly is it? *Jam.* 3.7,8,9,&c.

*Prayer* is a good preparative to *Suffering*; when Christ had prayed he went out to meet *Judas*, *John* 18.4.

He that will not take example from others, shall make an example himself.

*Afflictions* are Christ's *love-tokens*, *Jer.* 12.7. *Heb.* 12.6. *Rev.* 3.9. And Christians are never more *tendred*, then when they are most afflicted, as *Ephraim*, *Jer.* 31.20.

A Christian soul should be like the

*Com.* Dial, going according to the Sun, or following Christ alwayes, *Mat.* 10. 38. & 11. 29.

*Small Sins* yielded to, make way for *greater*, and one sin for another.

He that converts a sinner, Covers a world (or multitude) of sins, and gains more then a world, to wit a Soul, *Jam.* 5. 20. *Prov.* 11. 30.

Saints should labour to Lord it over their Corruptions; as their Corruptions did formerly Lord it over them.

The best Saints have need to be caution'd and warn'd, and to take heed of what they are like to be most free from, *Luke* 21. 34.

God hath given a man a little mouth, and a narrow throat, that he may not exceed in Eating; and hath set the broadest end of the heart uppermost, to shew that man should mind heavenly things more then earthly.

To take pains about unnecessary and unprofitable things, is laboriously to mispend time.

A heart unconverted, is contented with nothing but what is helping it on to *hell*; and it hath never enough of that (to wit sin) and a heart converted is never satisfied but with what helps it toward *Heaven*, and yet thinks he hath never enough thereof; to wit, of *Christ*, and *Grace*. It

It is good to curb natural and acquired gifts, but to give the reins to grace; and let grace alwayes lead, rule, and master gifts.

Zeal without knowledge to guide it, is like mettle in a blind Horse, which stumbles, and overthrows his Rider.

Young Christians ordinarily want a curb, and old Christians a Spurr.

Prefer not a young Christian of greater parts, before an old Saint of meener; nor a young man of wealth, before an old man of Wisdom. *Com.*

Be not ambitious of love and greatness, and thou shalt not be so soon an object of envy.

Get Christ ( O Christians ! ) to bind thy Conscience to the peace, and thy affections and flesh to the good behaviour.

Spend all thy grace against thy Lust, but none upon it.

Had I neither Scripture nor Reason to dissuade me from being one of those call'd Quakers, their self-conceitedness, censoriousness, bitter spirit against others, the low esteem they put upon the precious things of Christ, as his Merits, Scriptures, Ordinances, and People; and that their chiefest Godliness doth stand in the least things of Religion, as in Throwing, keeping on the

Hat, and in outward affliction of the body, according to those Scriptures, Prov. 11. 17. Col. 2. 23. I durst never be of their Judgement and way; and I have tryed them enough to know them to be *worse*, and *less* then they yet seem to be; and some of their Teachers to be Lyars, and far Prouder then many of those which they condemn.

A difference I found between *City* and *Country* Professors: In the *City* there is much meat had with little labour, and much eaten but undigested; but in the *Country* little Spiritual food, with great labour, which causes good *digestion* and *stomack*.

The hardest duties in Christianity, is to deny *Self*, and to destroy *Sin*.

*Com.* The *ship of Christ* (the Church) is now under sail, and bound homewards (Heaven-wards) The *Pilot* (Christ) is skilful, and the *wind* (the Spirit) strong and direct, though the *Sea* (this world) be boysterous, and tempestuous. I am sure we shall lose but the trash, the Jewels will be safe.

*As* the *Martyr* professed, he had rather be a *Martyr* then a *Monarch*; so should every Christian; and it is better to be a Prisoner and with Christ, then to be a Prince without or against him.

It

It is a special favour, and great promotion to *Suffer*.

A Christian should seek to live so *holy*, that he may keep Christ in Heaven *undispleased* (as a Clyent his Advocate) and the Spirit within him *ungrieved*, his Conscience *unedfled*, *unwounded*, and *unseared*, his Profession *unstained*, his Brethren *unoffended*, and poor sinners *unstumbled*.

Take heed Christians of tempting Satan, (or stirring up the *Leviathan*, as the Hebrew signifies in *Job* 3.8. compared with *Isa.* 27. 1.) by letting thy thoughts run out sinfully, by thy *Eyes, Ears, Tongue, &c.* which he observes, and which he will take as an Invitation to tempt thee.

As a wicked adulterer, will take the wanton words and Speeches of a Harlot, a ground to encourage him to attempt Wickedness with her. *Comm.*

Satan accuses God to men, and men to God; But Christ excuses, and answers all his Accusations against his People.

Christians should doe as the *Shechemites* did, when their City was beaten down, fly to their Tower, even Christ. *Judg. 9.*

A Christian should be like the morning and evening *Star* (which is thought to be the same) still following the *Sun*, Christ. *Comm.*

Welcom thou (thy Land-Lord) *Christ* into

into thy *Cottage* now, and he will welcom thee into his *Palace* hereafter.

The true *knowledge* of Christ brings *Consolation*, and the right *Profession* and *Pactice* of him, *Persecution*.

Clare knowledge of Christ in the *understanding*, begets fervent love in the *heart*; and both, *Godliness* in the *life*.

When a man is *imprisoned*, and shut up *from men*, he is, the more shut up *with God*.

Account it not *restraint* as long as thy heart can goe out towards *God*, and his *People*, and *wayes*, in *affection* and *Prayer*.

*Retiredness*, and *close imprisonment*, drives a man to hold closer *Communion* with *God*, and to keep him to a *strieter Search* of, and watch over himself.

I would be glad to be *out* of the *World*, when I have no *Service* to do for *God* in it.

He that would live for *himself* (only or chiefly) in the *World*, is not worthy to live a *day* in it.

If I may not have *Liberty* to serve *Christ*, I would have the *Glory* to *Suffer* for him.

Never fear *Death*, but when *sin* is in the way to it, either as a cloud hiding thy *assurance*, or as a *provoking Cause*, pulling death as a punishment upon thee,



I would not have God pluck me to Heaven in Anger ; As a Master seeing his Servant *sleepy* or *slothful*, turns him out of the field, and from his work, to sleep and take his rest at home.

*Com.*

I would willingly *work* for Christ to eternity ( if I could ) without asking any more *wages* than I had already, and *skill*, *power*, and *delight* to do his work.

If an Earthly *Jubilee*, or outward *deliverance* come to Gods People, whilst thou live here, be resolved to give both thy Ears to be bored through, and to abide with him, and return no more to *sin*, or the *world*.

Never reckon what thou hast of outward and wordly things, unless it be to *Praise God for them*, or to *Serve God better with them*.

Take heed that preparatory *mediation* ( to prayer ) doth not prevent *Prayer* itself ; or put you beside *Prayer*.

*Com.*

Secret *Prayer* is either a familiar *Speaking to God*, and *with God* : or a pouring out of the heart *before God*, through his Son ( our Saviour ) by his Spirit.

Sometimes *ejaculations*, or short and sudden *Pantings* and *breathings* out of *desires* to God, may be more acceptable to him, and more prevailing *with him*, then long prayers.

One

One of the *three* Radicall sins spoken of in 1 *Joh.* 2. 16. is every man's *master-sin*.

My *strongest*, *greatest*, and most *servent*, frequent *desires*, were to be found in *Christs* *righteousness*, to convert sinners, to be *Holy* in all manner of *Conversation*, and to have my *lot* and *living* among and with the *People* and *Saints* of *God*.

There may be great difference between the *temper* of a *Christian* *one time* and *another*, yea in the *exercising* of his *gifts*, in *Praying*, *Preaching*, &c.

I often found my heart in *dayes* of *humiliation*, more *affected*, and *melted* by the *Prayers* of *weaker*, then *stronger* *Brethren*.

And likewise observ'd, that (sometimes) in matters of *counsel*, and *advice* in the *Church*, *God* hath given out his *minde* more *clearly* and *convincingly*, by such as were *less esteemed* in the *Church*, then those that were *most esteemed*. Even as the *hindermost* *Hound* hits upon the *Scent*, when all the *pack* besides lose it.

*True Godliness* and *Hypocrisie*, are best discern'd in *turnings*, and *changes*: either when they change their conditions by *Marriages*, or are exalted to *offices*: or when new *opinions* begin to grow, or alterations in *Government*.

Mark

Mark. when you see a *Professor* that hath been careful to walk with other *Christians*, and to follow the *Ordinances* of God constantly, and closely: if he begin to lag behind, and to *withdraw*, he is surely under some sore *temptation*: or hath fallen into and under some *sin*; or, which is worse, may be dangerously suspected for a *Hypocrite*. The like of one that hath been very *confident*, and *cheerful*, and is grown *doubtful* and *sad*.

As the sappiest Wood will hardlyest take fire: so the Syrituallest Christian, is hardlyest overcome with *temptation* and *corruption*: *I* do not remember that ever fear and threatning did as much prevail with me, as love and kindness; or that *I* did attempt to overcome any man so much by *might* and *cruelty*, as by *perswasion* and *mercy*. Com.

*I* never repented me (since my Conversion) of any thing *I* said, did or suffered for Christ; or for walking in his way, or joyning with his People: nor resolved to goe on in any *sin*, or turn back from the way of God, or *aside* from the Commandments of God; or to leave Church-Society.

One sin hath cost me more Sorrow, then all my *Sufferings*.

It is happy to die in the Lord, and honourable to die for the Lord.

A Prison

A Prison or Persecution is to a Christian, as some scaring thing that one sees in the night at a distance, but when he comes near it, and to know it, he is not at all afraid of it.

*Coms.* A man should hold sin, as one would hold a *hot-iron*, ready to sling it out of his hand: but hold the Gospel, and his Profession, as a man would hold a *Silver-cup* that hath dainty meat in it (which though it be hot, yet he will not let it fall) or like a *glass* that hath Wine in it, which a man will not willingly let slip out of his hand.

Seek to find out your own *Errors*, before another find them out: and to write your own *Errata's*.

*Coms.* It is now with all (or most) Christians, as with men that had been at a very great and full feast, who have surfeited threereby and are stomach-sick, and willing rather then to continue so to take a vomit, and cast up all to the Dogges: so Christians, had rather cast up all the sweet *Morsels* and *mamocks* of worldly things, which they have swallowed down, to the wicked again, then have them lye as guilts upon their *Consciences*, or *blocks* between their Souls and Christ.

The Kings of the Earth will ere long be  
Fane

*Fanatics* (that is wise fools) and see their folly and madness in joyning with the Beast against the Lambe. But first, the Lambe must give one sound *overthrow*, and fall to the Beast; See *Esa.* 52. 15. *Rev.* 17. 14, 16.

When the Lord is trying his People, they should be trying themselves.

I never remembered that I had such a hard thought of God, as to think he did wrong me *in or by* any thing he laid upon me.

Christians should not desire *deliverance* before the time appointed; for that is, as *Com.* if a Woman should desire to have a Child born, before the *full and due* time; See *Esa.* 26. 17. and 37. 3.

Some mercies are *big-belly'd* mercies, that have many mercies in their wombs, as *Election, Redemption, &c.*

*Election* is like the conception, *Redemption* like the quickning in the womb, *Conversion* like the birth, and *Perseverance* in holiness, like growth. *Comp.*

A man that goes up stairs, *step by step*, may come to the Top at last, as well as he that strides *two or three* steps of the stairs at once: so a *soft-pac'd Christian*, by *continuance* and *perseverance*, will reach heaven at last. *Comp.*

It

It is a commendable thing in a *Travel-ler*, so to travel in the *morning*, as to continue, or mend his pace in the *Evening*: So for a *Christian*, to run faster and faster, the nearer he comes to the *mark*, and end of the *race*.

Christians are apt to feel, and fear *Punishment*, more then *sin*, which is the cause of it.

Gods People must expect in the world, the Entertainment of Strangers.

When Gods People are *humble* enough, and the Wicked *high* enough, and the Lords *appointed time* come, then expect deliverance to the Godly, and not before.

Take heed of being *humbled*, and yet *unhumble*; that is, of being brought outwardly *low*, and yet the heart continue still *high*.

*Com.* *Sins* in Saints are like weeds wedde out, of a *garden*, or field, which lye in the *Alleys*, or *Reans*, but never grow there again.

Or as weeds cast out in the *high-way*, which an *Enemy* casts into the Garden again, but yet cannot make them grow there any more: So *Satan* cannot make the Sins of Saints grow in them again, when they are once separated from them.

A Hypocrite is a like a *white-stone* in the water

water among other Stones, of the same nature with the rest there, *hard, heavy, cold, and inflexible*, and differs onely in colour.

A true Christian is like a *flint-stone*, which though it fall into water, yet it keeps and retains fire in it still: so doth he retain his *grace*, notwithstanding his corruption. *Com.*

Labour to act those graces chiefly, that are most contrary to your master-sins and chiefest corruptions.

Sins do die and fall off from Christians, as the leaves fall from trees in Autumn, by degrees. *Com.*

Christians are now as *Abram* was, driven out of Egypt, and come where they were before, or into their first state; therefore they should offer to the Lord as he did, *Gen. 13. 3.*

God is now spoiling us, of what would otherwise have spoiled us; and to be rob'd of evil is no losse at all.

He that serves the Lord *without assurance*, serves him without so much as an earnest; and doubtlesse that Servant must needs love his Master much, that serves him, and yet knows not whether his Master loves him, or will at the years

H end

end turn him out of his service, and that without wages too.

The Lord hath Saints enough to divide into three Bodies, some to *suffer for him*, some to *destroy Babylon*, and some to be for *Seed-corn*, to sow again in the Earth.

*Com.* If a man were to have his choise of two *Sisters* to be his *wife*; the one will not marry him unless he will make her a *Jointure* presently: the other is free to refer that wholly to him: which of these two will he be likeliest to take for his wife? So it is between *Christ*, and one that will take him upon *self-conditions*: and another that is willing to take *Christ* upon Christs conditions, or to refer himself wholly to him.

As Christ was saved from Death though he died, *Heb. 5. 7.* So are true Christians, when they overcome Death by their Resurrection through Christ.

Learn by lighter crosses, to look and prepare for heavier.

*Com.* When the affliction grows greater, and heavier, Gods people will cry out more earnestly to the Lord; as when some *part* or *Member* is sorely tweak'd; or as the *Grapes* when they have most weight and pressure, give forth their *juice* most freely.

In two cases 'tis hard to act Faith, (1) when there is nothing sensible or visible to  
second



second and support it : or (2) when there is very much to fill the outward senses.

It is a very common and ordinary thing for most, or all *Professors*, to be in one of two *extreams* : either to overvalue, or undervalue Instruments, Creatures, and Ordinances.

Churches gathered in *Prosperity* will hardly stand, or continue together in *Adversity*.

The more Saints do *believe* and *suffer*, the more they may expect of the Spirit, *Joh. 7. 38. 1 Pet. 4. 14.*

A Child of God may know the weight of *sin* by Christs *sufferings* : for if that strong Barre of steel did bend under the weight of our sins : what shall poor weak man do who is but a *reed*, or *rush* ?

Be more thoughtful and careful, how to use what you *have* to Gods glory, then to gain *more*.

As our good works and performances, should have an operation upon our souls and hearts, to strengthen *faith* : so should our weaknesses, and sins, to work *repentance*. *Comm.*

The Lord freely *gives*, and justly *takes away*.

The exercising of graces, do naturally destroy sin ; and the more you abound in

*Acts of Grace, the more you increase the habit, Rom. 6. 22.*

The Law causeth sickness of Soul, but the Gospel healeth the same.

When Saints perceive their sins growing weak, they should then prosecute them most.

A Saint is to put forth his Faith in Prayer, and afterwards follow his Prayer, with Faith.

In the midst of earthly businesses, the soul should redeem some special time for *secret* and *private* duties.

It is the will of Christ, that Saints should rejoyce more in what Christ hath *done* for them, then in what they have done or can *do* for him.

Its a great condescension in God, to afflict or lay his hand upon man: and in that sense the Apostle exhorts *Believers*, not to despise or think little of the chastening of the Lord, *Heb. 12. 5.*

μη ολι-  
γώρει.

Learn to observe what God gives without asking, and what he gives in answer to Prayer: for the one begets thankfulness, the other more Prayer.

Christ kept the Law *legally*, Believers keep it *Evangelically*: he perfectly, they purposingly, and endeavouringly.

A Believers *assurance* and *chiefest joy* doth

doth not arise from his *Sanctification*;  
(because that is imperfect here in degrees)  
but from his *Justification*, *Rom. 5. 2. 1 Pet.*  
*1. 8.*

A Believer is to shut the eye of *Reason*,  
if he will clearly see with the eye of *Faith*.

The Promise is a Christians *perspective*,  
and his Faith his *eye*, with which he looks  
through it upon *Christ*, and *God the Fa-*  
*ther* in him. *Com.*

Look upon Christ first *without* you, then  
search for him *within* you.

Ask thy Soul whether it be willing to  
receive Christ upon his own *terms*, and  
for his own sake, and to accept of *Pardon*  
and *Life* through him freely, without look-  
ing at all upon thy own Righteousness;  
and art thou contented that Christ should  
be honoured *in*, and by *thee*, and thou de-  
spised, and dishonoured for his sake?

God carries on the work of grace in be-  
lievers; usually,

1. According to their natural constitu-  
tions, and parts.

2. According to the means they are  
under, whether *Legal* or *Evangelical*.

3. According to the things he hath to  
do by them, or he intends to call them to  
*suffer*.

4. According to the shortness or length

of time they are to live in the world!

5. According as they have been before their Conversion, *greater or lesse* sinners.

In Duties, Christians should,

1. Look for to meet with God, and enjoy Communion with him.

2. Expect to hear, and receive from God.

3. To return somewhat to God; but yet know thou canst return but of his own to him, *1 Chron. 29. 14.*

1. God did take off, and from his people their sins, before he laid them on Christ. And,

2. God cannot (in justice, and to speak with Reverence) take them off Christ, and lay them on them again.

God makes us *feel* him (or his hand) that he may *hear* us; *strokes* makes *cryes*, and *whippings* mournful complaints to him.

God troubles us, that we may turn to him, and leaves us a while, for to see whether we will follow after him.

A Saint sometimes is like a little Child in the Arms of the Father, or Mother, who may have *Suger* offered to it by a stranger, which it may look upon, and have some liking to, yet he will not there by be drawn from the Father or Mother, to the

*Com.*

the stranger : So the bait of Temptation or Corruption, though it may entice a true Christian for a time, yet it cannot, and shall not draw him quite from Christ.

My soul bear up with *Christ*, bear off from *Satan* and the *world*, bear down thy Corruption, and bear forth thy *Testimony*.

The present Afflictions upon Gods People, are partly for their sins ; and let them thank themselves, (yet God too) for their Sufferings.

Its strange, and a very bad Sign to see Saints look more upon the sins of the wicked to ripen them for misery, then after self-humiliation and holiness, to ripen and fit themselves for mercy.

And 'tis the Sign of a hard heart, to desire the wickeds Eternal destruction, for the obtaining of their own temporal, and corporal liberty, safety, and honour : As if one should desire to have another cast into the fire and be burnt, that himself may be warmed.

He that cannot pity the *Sinner*, and hate *sin*, doth not reprove out of love to Christ, nor from a *gracious Spirit*.

He that loves not a *Reprover*, and prizes not his *reproof*, neither profits thereby ; is more his *sins*, than his *Souls* friend.

As a spoonful of *Strong-water* will be

*Com.*

much prized ( though but small ) when one is fainting ; or a little knap of *Sugar* after a bitter pill : so will a little comfort in or after affliction , be esteem'd by a *Christian*.

If thou hast fallen into Sin through violent Temptations , seek speedily for Repentance for it, recovery out of it, and Reformation from it.

If God hath kept thee from falling, still fear, watch, pray, and live by Faith on Christ.

I have experienc'd sometimes , that thoughts of Gods goodness, and my own vileness coming in at once , have drawn tears of joy, mingled with sorrow.

No power can keep him in bonds, whom Truth and Innocency acquits.

Our chief end in being in the world, is not to be to our selves, *Pro. 16. 4. 1 Cor. 10. 31.*

Though the People of God may be kil'd, yet they can neither be hurt nor overcome, *Mat. 10. 28. 1 Joh. 5. 18.*

Christians though disagreeing in opinion, should agree in affection : and though differing in controversie, yet should agree in Charity.

It is a very sad condition when men are neither careful to do well, nor to repent for doing ill.

The

The *Potion* that Christ gives us, is not near so bitter, as his *Cordial* is sweet.

Christ deals with a Christian, as a man would with his wife, who made him drink a poyson'd cup for her sake, he puts a drop of it upon her *hand* or *face*, which causes a *Blister*; onely to make her sensible what he suffered for her. Christians sufferings are but as a drop to the Sea, in comparison of Christs sufferings: or a little water put over the Cup of Poyson, from the top to the bottom, whereof he drank. *Com.*

As the nature of a man doth seek prosperity, so likewise it doth abuse it.

Saints may partly know one another by *grace*, as well as by *face*.

The Sun clouded, makes the Sun more desired; so Christ the more and longer he with-holds or hides himself from a Soul, the more he will be desired, and the better accepted. *Com.*

Fear not *fire*, if sin be not the *fuel* that maintaines it.

That *Physick* works most effectually, that removes most *bad humors*, and purges away most *Excrements*: so doth that *Com. affliction*, that purges the heart and life most from *sin*.

Christians are like *Rivers* when they come near the Sea, the *Tides* come forth

to meet them: so doth Christ by his Spirit and consolation, those Saints that are near *Heaven*; and the greater flood there is in the River, the faster it runs; so *Christians* the more their Persecutions are, the swifter they fly by *faith*, and run in *Holiness* Heaven-wards.

*Com.*

That's a sorry Child, that obey's his Father sooner for correcting him, then out of love to him, or in obedience to his command; and yet such naughty Children are too many *Christians*.

Things are not to be beloved for the place sake, but the place for the things sake; as *Gregory* Bishop of *Rome* said: A good observation for those that put Holiness in places.

The fear of *Death* is ingrafted in the common nature of all men, but Faith works it out of *Christians*.

Nothing will be terrible where the love of God is apprehended; and nothing grievous, where love to Christ is exercised.

Learn to prefer *Christ* before *self*, and suffering above sinning.

Look for suffering as for exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carried through safely: a grace to be disgraced, and a favour from God to be our

of



of favour with men, *Alt. 5. 41. Phil. 1. 29. Jam. 2. 2.*

I would not *die* as long as I might live to honour Christ: not *live* unless I might either live to *doe*, or *suffer* for him.

As the little Infant will not be content with the *Mother* without the *breast*, nor *Com.* the *breast* without the *Mother*: so a Saint will not be content with *Christ*, without his *Ordinances*: much less with the use of *Ordinances* without *Christ*.

As a *Physitian* leaves a man that (he *Com.* sees after all means used) grows *worse*, and *desperate*: so doth the Lord, the *hopeless sinner*, that hath rejected all the *Meanes* of his own *Salvation*; and yet when he departs from them, or destroyes them, he doth as it were fetch a deep sigh, *Esa. 1. 4.*

As the heavy *Millstone* turns easily and *Com.* swiftly, by the strength of water: so doth the heart of man, by the powerful water of Gods Spirit.

Christ hath more to do, to bring men to be reconciled to God, then God to men: And that,

1. Because, God is *willing* and *inclined* thereto, but men *unwilling*.

2. Because, God is *Satisfied* with his Son, which *men* are not.

As *course-Cloth* though put into the *Com.* same

same *Eat*, and continued there a like time with Cloth which is *finer*, yet will not take so perfect a *colour*: so a man that is of a bad *nature*, though he be converted, will not appear so gracious, as he that hath a better *nature*; viz. one that is *quiet*, or *meek* by nature.

Com.

As the *Olive*, though it be grafted into the *Vine*, yet still brings forth *Olive* his own fruit as well as *Grapes*; so a Christian that is grafted into Christ, brings forth some fruit of *Nature* and sin, as well as of *Grace*.

If every Christian did follow closely his own *work*, the *Trade* of Religion would go better on.

It is a great part of a Christians trouble, that he can be no time what he would be; (viz. *sinless*, and *serviceful*) nor at all times, what he is some times; viz. *slighting sin*, judging *self*, loving *Christ*, and despising the *world* greatly.

Com.

As a young *Bird* (before his Feathers grow) hops and skips from one *Bough* to another, and returns to his *Nest* again; but when his Feathers are grown, forsakes the *Tree*: So a Christian till his *Faith* be grown, goes from sign to sign, turning in to his own *Righteousness*, but when his *Faith* or *assurance* is grown, he flies off himself wholly to *Christ*. As

As ground that is rough, and full of roots, requires more strength and skill in Plowing: so old sinners hardned in sins, will require more skill and power to convince, and convert them. *Com.*

My most Sanctifying Thoughts.

1. The thought of Gods most free, and continued *love* to me.

2. The thought of what Christ hath *done* for me.

3. The thought of what I have *been*, and *done* against him.

4. The thought of what God, and Christ are *to me*, and I *to him*.

5. The thought of Christs, and some Christians Excellency.

6. The thought of Gods pure Law and precious Promises.

7. The thought of Gods Omnipotency, Omniscency, and Omnipresence.

8. The thought of the Evil Nature and miserable effect of Sin.

9. The thought of Jesus Christs Coming, and Kingdom.

10. The thought of the sad and deplorable state of the Wicked in Hell.

11. The thought of *Death*, and of *Judgement*.

The

12. The thought of what I shall be, and shall have hereafter.

[ *Com.* As the Moon, and Stars receive all their Light from the Sun ; so the Church and Ministers, receive all their knowledge from Christ.

*A true Christian will desire to be freed ;*

- From {
1. Doubts of his Eternal condition.
  2. The power of Corruption.
  3. The firmness of the Law in the Conscience.
  4. The fierce Temptations of Satan.
  5. Scruples in matters of Opinion.
  6. Wicked places, and persons, where a man can neither do, nor receive Good, nor be without danger of Evil.
  7. A bad frame of heart, as hardness, straitness, lukewarmness, &c.
  8. The fear of Death.

A true Christian should be (and will be) much taken with, and joyce at,

1. The least revelation of truth.
2. The least Communion with God and Christ, through the Spirit.
3. The least additional measure of holiness.
4. The least good Success God gives him in his work.

5. The

5. The least prosperity that Gods People enjoy in the World.
6. To be counted *worthy* and made *able* to suffer for Christ.

*A Believer should learn,*

1. To know God in Christ, 2 Cor. 5. 19. Col. 2. 2.
2. Himself in Christ, Job. 17. 23. 2 Cor. 5. 17.
3. Christ in him, 2 Cor. 13. 5. Col. 1. 27.
4. Himself as he was without Christ, Eph. 2. 12. 1 Tim. 1. 13. Wicked, and wretched in respect of Sin; Unwilling to good, and weak in respect of good, Rom. 3. 9, 10, 11, &c. and 8. 7. and 5. 6.

The life of a true Believer; is,

1. In the Lord, 1 Thes. 1. 1. 1 Joh. 2. 27.
2. On the Lord, Rom. 1. 17. Gal. 2. 20.
3. From the Lord, Joh. 6. 57.
4. To the Lord, Rom. 14. 8. Luk. 20. 38. Gal. 2. 19.
5. With the Lord, 2 Cor. 13. 4. 1 Thes. 5. 10. Rom. 6. 8.

Suffering is not only a *duty*, but a *Dignity*, and not only a *matter of necessity*, but of *choice* to a good Christian; For he by faith sees the *Cross* inlay'd with a *Crown*.

God hath taken away some that were

*too good for the World, and God leaves others in the world to grow better by afflictions, Heb 11. 38. Rev. 2. 21.*

God requires from Saints but sincere obedience, and utmost endeavour, but from Christ perfect obedience.

He is counted perfect in the sight of God, who is in Christ, and hath truth of Grace and Sincerity in him, *Col. 2. 10. Gen. 17. 1. Job 1. 1.*

And it is a great part of a Christians perfection, to see and to acknowledge his Imperfection, *Phil. 3. 12.*

*Some Signs and Characters of a true*  
**CHRISTIAN.**

**A** True Christian is one that hath had clear convictions of *sin*, (especially his *master-sin* and *unbelief*) and of *Christ*; that is, of the want, and worth of him; and of *Judgement*; that is, of punishment as the due desert of his sin, *Joh. 16. 8.*

2. He is unbottomed, and broken off from himself, he hath no confidence in himself: his *Birth, Education, Parts, Performances, & best works*, are impure and imperfect in his own sight, *Phil. 3. 3. Is. 64. 6.*

3. He is hardly brought to beleeve, he hardly beleeves that he doth beleeve, and hardly

hardly cast away his confidence when he doth once truly believe.

4. He upon *self-suspicion* doth greatly desire to be *searched*, and doth earnestly *search* himself, *Psal.* 139. 1. & last, & 77. 6.

5. He doth never resolve to go on in any sin, or to neglect any duty.

6. He prayes to God most against his *dearest* and *master-sin*; and praises God most when he hath power against it.

7. He never repents for any *Sin* forsaken, *good* he hath done, or *affliction* he hath suffered for Christ.

8. He hath *amity* to all Saints, and seeks *unity* among all Saints, and makes *Union-ship*, and *Saint-ship*, the ground of his *fellowship*, and *Communion-ship*, *Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1. 9, 10.

9. In reading of Scripture he observes what helps on his *Holiness*, and teaches *self-denial*, as well as what increases *knowledge*.

10. He cares not what he *hath*, whither he *goes*, nor what he *suffers* with Christ, and for him, without Sin.

11. His *Faith* helps on his *Holiness*, and his *Holiness* helps up his *Faith*.

12. Though he doth alwayes resolve to follow Christ through every *Condition*, (or through thick, and thin) yet he much  
I suspects,

*suspects, and fears* he shall not be able to hold out.

13. He seeks, and prizes *Holiness*, to serve God here, as much or more then *happiness* hereafter.

14. He keeps himself from his own (*i.e.* his dear and master) sin, and iniquity, 1 Sam. 23. 24.

15. He fears God, and Sin, more then men and suffering, Gen. 39. 9. Dan. 3. 17, 18.

16. He neglects not his duty, though he knows there is great danger in doing it, Dan. 6. 10.

17. He is one that is careful to lay in, and to get true grace in his heart, as well as in his Profession; as the wise Scribe, Mat. 13. and wise Virgins, Mat. 25.

18. He can and dare do nothing against the Truth, 2 Cor. 13. 8. especially if he knows it.

19. He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him, Num. 14. 24. John 6. 68.

20. He respects all, (and rejects none of Gods) Commandments, Psal. 119. 6. 2 Sam. 22. 23.

21. He takes patiently and thankfully the harshest words, and the hardest dealings



ings of God, *1 Sam. 3. 18. 2 King. 20. 19. Job 1. 14. to the end.*

22. He is much affected with, and afflicted for the Sufferings of the Godly, and Sins of the wicked; as *David, Jeremiah, Lot, Paul, &c.*

23. He is one that when he is recovered out of his *Back-sliding*, remembers his former good condition, and prizes it, and praises God, and hates his sin more than he did before, *Hosea 2. 7. and 14. 2, 3, 8.*

24. He seeks and esteems *Sincerity* more than any garnishing gifts, and prizes plain and poor Saints that are *honest and upright*, more than those that have *parts and wealth*, if they be lesse sincere.

25. He hath a great desire to joyn himself with the Saints of God, and to continue with them, when he comes to know them, and to be convinced throughly of their wayes, *Psal. 47. 9. marg. and 27. 4. Cant. 1. 7. Isa. 56. 3. 1 Joh. 2. 19.*

26. He is one that knows the Voice of Christ, and will hear onely his Voice, *Joh. 10. 4, 5. 1 Joh. 4. 6.*

27. He is greatly afflicted and troubled at and for the Affliction of the Righteous, *Nehem. 1. 3, 4. Lam. 3. 51.*

28. He is one that exerciseth a good Conscience in all things, *Heb. 13. 8.*

*But what are the easiest Signs, or Marks, for young and weak Saints to find in them?*

29. He desires to fear God and His Name, and desires Grace for Grace sake, *Nehem. 1. 11.*

30. He doth enquire how he may be saved, *Act. 2. 27. and 9. 6. and 16. 30.*

31. He is one that prays at his first Conversion, *Acts 9. 11.* God hath no still-born Children.

32. He desires earnestly the *sincere milk of the Word*, *1 Pet. 2. 2.*

33. He hath a *soft, circumcised, and new heart*, and is a *new Creature*, *Ezek. 36. 26. 2 Cor. 5. 17.*

34. He is either one that *suffers himself*, or is a *companion* of such as suffers, *2 Tim. 3. 12. Heb. 10. 33.*

*The care of a true Christian; is,*

1. To wait on God, *Isa. 8. 17. and 25. 9.*

2. To walk with God, *Gen. 5. 22, 24. and 6. 9. and 24. 40.*

3. To work all his works in and for God, *Joh. 3. 21. Rom. 6. 10. 1 Cor. 10. 31.*

4. To bring his will to submit to the will of God in every thing, *Mark 26. 42. Heb. 10. 7.*

5. To glorifie God, and to gain good to himself by all he doth and suffereth.

6. To

6. To do what good he can to others, and receive what good he can from others.
7. To deny himself, and to be found in Christ's Righteousness, without his own, *Phil. 3. 9.*  
Take heed of sinning presumptuously;  
(i.e.)
1. Knowingly, *Luke 12. 47. Heb. 6. 4, 6. 2 Pet. 2. 20.*
2. Willingly, and wilfully, *Hosea 5. 11. Heb. 10. 26.*
3. By contemning the *Law* and *Love* of God, *Prov. 3. 13. Rom. 2. 4.*
4. By slighting *Jesus Christ's* Person, Power, and his Blood, *Mat. 12. 24. Luke 19. 14. Heb. 10. 29.*
5. By blaspheming and doing despite to the Spirit of God, *Luke 11. 15. Heb. 10. 29.*
6. By falling into the hands of God, without *Christ*, and *true Sanctification*, *Heb. 10. 29.*

A Christian in Affliction, if he understand not what God intends thereby, should believe God intends not to hurt him: As a *Wife* or a *Child*, that a *Husband* or *Father* brings into a *Wood* or *Water*, yet they are confident it is not to hang or drown them.

*Com.*

It is a sign that People do not repent,

when they grow worse, *Rev. 16. 9, 11.*

A *Passionate* and *troubled* spirit is like a little *Pryll of Water*, which every shower of *Rain*, or *Beast* that passes thorow, doth change the colour of it, and make muddy.

*Quick Onsets* and *Endeavours to Reform*, are far better then many *Purposes* and *Resolutions*.

It should trouble a Christian much to have such *Graces* which he receives from God, beget so little good in him.

Oh my soul! will neither great *Love*, great *Mercy*, great *Forbearance*, great *In-treaty*, great *Patience*, great *Promises*, nor great *Wages* prevail with thee to serve *Christ* freer, better, and more constant and self-denying.

A deep *sence* of sin, begets deep sorrow for sin: and true sorrow for sin, leads to well-grounded *Faith*; from hence flows inward *Peace*, *Joy*, and *Holiness*.

The Lord would soon turn from his *Wrath*, if men were turned from their *Wickedness*.

A Christian is not only to be *contented* with any condition, but he is to be *religiously contented* (or in a religious manner) not as a meer man, but as a Christian, and to see that the least things he hath, more than he deserves, and the worst things that  
he

he endures, yet *sweetened* and *sanctified* to him, 1 *Pet.* 2. 20. *Phil.* 4. 12.

As a Husbandman when great Rain comes, unyokes his Oxen, and turns them home, (where they are feeding and gathering new strength to work again) So God doth his Children in time of *Affliction* and *Persecution*.

*Com.*

*Com.*

A Christians time of affliction, is like to a Womans *washing* or *scurving-day*, when the *Cloaths* or *Vessels* are all out of order; but it is in order to set them in a better frame speedily. And God can soon put his People in order, and his enemies in confusion, 2 *Chron.* 29. 36. *Isa.* 47. 11.

Of all men, a Christian may be freer to *lose*, or to *part* with any thing, than another man: for he loses nothing but either what is hurtful to him, (to wit, his sins) or what he shall regain and recover of a better sort, and in a more abundant degree: As if he lose a *small temporal ESTATE*, he hath in reversion an *Eternal INHERITANCE*; If he lays down a body that is full of *Corruption*, he shall have another *free from Corruption*: and therefore he may say (better than the Heathen could) *What I keep I lose, and what I give, or lay out, I save.*

The Lord hath (I am perswaded) done more

more by the Afflictions which he hath lately brought upon his People, than either was done, or like to be done by any other wayes, or means : *Viz.*

\**Unio* in 1. He hath driven his People more together, and made them more one. \* *Oneness* Latine, *gether*, and made them more one. \* *Oneness* signi- among Saints is a Pearl of great value.

fies *Uni-* 2. He hath separated more between on, or a them and the World, like winnowing, drives Pearl. the Chaff further from the Wheat.

3. He hath convinced them more of their miscarriages, both towards him, and toward one another.

4. He hath made them to know Persons and things better.

5. To prize Spiritual Priviledges and Ordinances more. Such a fulness as Christians had of Ordinances, made them despise them, like the Israelites the Manna.

6. To experience their own weakness of Faith, together with their great misbelief, by checking the over-much groundless Confidence of his Saints.

7. To cry more earnestly to him, and wait more constantly on him.

8. They are unloaded, and much discharged of the burden of the World as sheep by losing their Fleeces, lose their Scabs also, which the heat of their Wooll encreased,

A Christi-

A Christian should take heed lest he be giving way to his heart, to steal out *now* and *then* to *sin*, and get some *sweet-bits* thereof between *Duties*.

He should be careful also, to fence that *Gap* most, by which the *strongest Temptations* do enter ofteneft in.

There will be a reviving of *old sins*, if there be not *effectual Repentance* for them, and a care by *Faith* through all *Duties* and *Ordinances*, to get new strength against them, and a *constant watch* kept over them.

When God makes the World *too hot* for his People to *hold*, then they will let it go.

A Christian comes not to know the *weakness* of his *Grace*, till the Spirit ceases to work *in* and by it: nor the *power* of his *Corruption*, till *Satan* works therein by his *Temptations*.

A Christian's *flesh* should keep from the *shew*, and his *Conscience* from the *guilt* of *Sin*.

*Sin's best* is before, but its *worst* is behind; and the *sting* and *tail* of it longer than it self.

Where *Sin* is not *killed*, it will *kill*.

*Sin* was condemned by *Christ* to save the *finer*, Rom. 8. 3. Oh! then let not the *Sinner* seek to save the *Sin* to condemn *Christ* again.

As

Com.

As the natural Sun, the nearer it is to us, and the more direct over us, the less shadow it casteth: So Christ the nearer he is to us, the less *Darkness* and *Sin* we have.

Christians should account *restraints* from Sin, great *Mercies* to them; but *Recoveries* out of Sin with Spiritual advantage, greater.

Sin hath no *mother* but a man's heart, nor *father* but Satan.

Sin draws the Soul into it, either by *power* or *policy*, by *force*, or by *fraud*.

Christians should not give offence *carelessly*, nor take offence *causelessly*.

Fear thy *Friends* more than thy *Foes*, thy *Sins* more than thy *Sufferings*, and *Liberty* more than *Bondage*.

Some Christians have four *Thorns* that grieve them; a Thorn of *Afflictions* from God, a Thorn of *Persecution* from men, a Thorn of *Temptation* from Satan, and of *Corruption* in themselves; which is the worst, and that which should trouble them most.

Though a man may be bled in the vein of *self-ostentation* both by God and men; by God in *Affliction*, and by men through *Persecution*, *Reproaches*, &c. yet that Vein is apt to fill up still.

Christians should desire to be *hand-fasted*,



*fasted, and heart-tyed to the Lord, and to be strong in Faith on Christ, Love to him, and Resolution for him.*

*Self-loathing, destroyes self-love, and the more we loath our selves, the better we love others.*

Christians should not envy the *patience* of God towards their Enemies; for it is nothing in comparison of what *grace* he shews to them.

If *Affliction* doth us good, we should not desire to be free from it, till it does us more good, much less, if it hath not done us any good at all: When a man brings his Sheep to the washing place, he intends to make them cleane before he brings them back.

The reason why men do not more magnifie *G O D's Grace*, is, because they do not behold their own *vileness*; and the reason why men do not see their own *vileness* more, is, because they do not apprehend God's *Goodness* more clearely and fully.

God's *Goodness* and *Grace*, are experienced much:

1. In keeping the Soul from sin, or recovering the soul, after falls, out of sin.

2. In succouring the Soul in time of temptation.

3. In supporting it under Affliction.

4. In

4. In quickening it to, and carrying it through Duties.

When a Christian comes to be as weary of his *Sins* as of his *Sufferings*, God will certainly put them to an end.

One of the chiefest works of the soul, is *self-examination*; and yet a Christian will find himself *most backward* thereto, and *soonest weary* therein.

The more a soul is exercised in spiritual *meditation*, the less with carnal *temptation*.

The more frequent and powerful in *private Prayer*, the more free from, and the more potent *against* Corruptions.

*Cons.* A true Christian may sometimes (as far as he is fleshly) desire and long to have his Lust satisfied: like a man in a Fever, that desires what is hurtful to him; but when he is out of that *sick* and *sinful* fit, he can praise God that he was kept from it.

Take the *best Christian* at the worst, and you cannot discern any *difference* between him and a *wicked man*; and so a *Hypocrite* on the contrary.

He is most in prayer, that hath most sense of his own wants; and most comfortable (ordinarily) that is most penitent. And the same word in the *Greek* signifies to *Want*, and to *Pray*; and the same word in *Hebrew*, to *Repent* and to *Comfort*.

Season-

Seasonable and unexpected Mercies, are very sweet, and acceptable.

A Christian in affliction, is like the *Diving Duck* upon the Water, sometimes swimming pleasantly upon the top of the Water, and sometimes again diving under Water, and yet as safe then as at any other time.

Justice should go by rule in all things, and neither *fame*, *falsehood* nor *favour*, should point out persons for suffering.

Expect that *False-witness*, *Zeal for the Truth*, or *Fame*, will bring thee to thy *Death*: Oh! Christian if it be unnatural.

It is a common principle in Nature, That no man can or should Judge his Enemy, or be Judge in his own Cause.

A suffering Christian should see that *Innocency* be the ground-work of his Suffering, and *Patience* the perfection thereof; or *Innocency* the beginning, and *Patience* the effect thereof.

To be in a *little Prison*, is in one sence better than to be in a *great one*; for a man shall not weary himself so soon in walking in it; And what is the whole World but a Prison to a Christian?

*Slothfulness* is the Cradle of Sin, which the Devil rocks; wake therefore O Sinner to *Righteousness*, and sin not, 1 Cor. 15. 34.

And

*Com.*

And *Christ will be light unto thee*, Eph. 5. 14.

Christ will be soon sensible of those Saints *Sufferings*, that are sensible of their own *Sins*.

It is the *least* of Afflictions to be afflicted by men, for they can afflict but the outward man only : and of all Enemies, *Man* is the weakest Enemy. But *God*, *Conscience*, yea *Satan*, and *Sin*, can and do afflict the Soul, which is more intolerable.

There is no power in the Creatures to do either *good* or *hurt*, but as God disposes them ; for it is God *that puts his Sword into their hand*, Ezek. 30. 24. And God doth bring and gather Enemies against his People, that he may have an opportunity to destroy them.

*Com.* Persecutors do with Christians, as men would do with Fish that are upon dry-land, fling them into the Water their own Element ; they think they harm them in casting them into their own proper Element, which is *Heaven*.

Christians should no more fear *Men*, nor care for *Afflictions* or *Persecutions* from them, than *Wives* and *Children* should fear to see their *Husbands* or *Fathers*, carry *Swords*, *Axes*, or *Rods* in their hands : for so, and no otherwise are the Wicked in God's hand, *Psal.* 17. 14. *Isa.* 30. 15.

Take

Take heed of *reproving* or *upbraiding* another in *self-passion*, or to provoke his *passion*, for 'tis better be silent then sin in speaking, and keep the light under the bushel, then put it into the hand of him that will blow it out, or tread it under his Feet.

The Lord now shakes his *visible Church*, as a Tree is shaken, that the rotten fruit may fall off.

Christians *in* and *under* their Sufferings, should be growing *holy*; and *through* their Sufferings, be going on towards happiness; Suffering is part of the way of Sanctification leading to Salvation, and 'tis like an uphill leading to a house that is on the top of an hill, for so is Heaven; and the greatest hardship, is nearest the end of the Journey.

They have but a *slight Profession*, whose Profession doth not lead them out of *Sin*, and through *Sufferings*: and he that is worse under Suffering as *Ahaz*, may well suspect his Sincerity.

*Some Observations and Experiences, concerning Dreams.*

1. That some are *divine*, and doubtless from God.

2. Some others *natural*, either from the constitution of the Body, the business where-

in ones mind or body have been exercised ; or from the *nature of the meat that one eats, or the weather* ; if wet and moist, then *doleful and sad Dreams, &c.*

3. Some *diabolical*, or from the *Devil* : sometimes these are obviously wicked ; as *Murderous, Malicious, Unclean, Gluttenous, &c.* But those that are most dangerous, are *delusive Dreams* ( such doubtless as the false Prophets had, *Jer. 23. 25. and 29. 8. Zech. 10. 2. Jude v. 8.* ) whereby the Devil deceives *them*, and they deceive *others*.

Satan can spin a fine small thread from our *fancies and Imaginations* , and then weave a *Cobweb* to take the foolish *Flyes*, that are more *doted* about *Dreams*, then diligent to learn, or to *do* their duties according to the *Scriptures*. Yet let not this make *Christians* either condemn or cast away all the *Dreams* ; For,

1. God promised that in *Gospel-dayes*, some *Christians* should *dream Dreams*, *Joel 2. 28. Act. 2. 17.*

2. God did in *Gospel-dayes*, to wit, in the *dayes* of *Christ* and his *Apostles*, manifest himself, and will in many things to divers of his *People* in that way, *Matt. 1. 20. and 2. 12. Act. 18. 9.*

3. This way of revealing *Knowledge*, and *God's Mind* unto men, was before and under the *Law*, *Gen. 31. 10, 11, 24.*  
and

and 37.5. *Job* 33.15. *Numb.* 12.6. and by no Scripture appears to cease.

I have sometimes had in Dreams.

1. Some discoveries of the Will of God, as the Text and matter of my Sermon, and a Dream sometimes is equivalent to a vision; compare *Dan.* 7.1, & 8.1.

2. I have had premonition or warning of what befel me afterwards, especially once before a Battle, of the very wounds I received a few dayes after.

3. I have had sin, and sinful objects represented to me in their hateful nature, to make me more shun and avoid them.

4. My own and others Sufferings, before they came to passe.

5. Some things concerning other Persons, which came after punctually to passe.

6. The glory of Heaven, and my going thither; and sometimes fear of Hell.

7. I have had many Dreams that have made me more diligent in Duty, and more mindful of my latter end.

And that which some naturalists speak of Dreams, I have often experienced, that the Natural Spirits may as much be tired out through Dreams, as by any Study or labour: and I have many mornings been more weary through Dreams than night before, then after hard Study, Preaching,

and Journeying. I have ordinarily thought of that word, in *Ecc. 5. 9.* *In the multitudes of Dreams, and many words, there are also divers vanities; but fear thou God.* Dreams may be good to warm a Soul, and cause it to stand closer to its Spirituall Arms: and are to be considered and remembred, and understood (if we can) and to be observed as one way of Gods Teaching us, *Job 33. 14, 15.* For we may be before-hand told and taught, what may come to passe many years after. Therefore as on the one hand we are not to put absolute confidence in them; for we have a surer word to rest on, and to direct us: so on the other hand, we should not slight them, as *Josephs* Brethren did, his Dreams; but as *Joseph* did observe (them) his saying who was yet but a Child, and the thing to be fulfilled many years after, *Gen. 37. 11.*

Careless hearing makes carnal hearts, and carnal hearts make cursed lives.

Be not too forward to draw on Persecution, but rather be preparing for it against it comes: for do but keep a good Conscience, and shew it in a godly Conversation, and you will be sure not to want suffering.

He that will be much in self-denial, must be much in self-tryal.

If we could be contented to be altogether



ther without Christ, or with part of Christ; we need not suffer Persecution.

An *Erroneous Conscience* is a sore Judgment; for a man sins if he follow it, and a man sins if he goes contrary to the *Dictates* of it.

That Preacher Preacheth well, that (by the help of the Spirit) drawes his *Sermon* out of the *Scripture* and his *own heart*, and shews it in his *Practice* before he utters it in the *Pulpit*; and he speaks to the heart, that speaks from the heart.

For what a Preacher does, as well as what he speaks, is *Doctrine* to the People.

The chief end of all the *Scriptures*, is to *know God*, and to *worship him rightly* being known.

Truth brings no Absurdity with it.

The end of the *Law* is not to bring men under its *Righteousness*, but under *Christ's Righteousness*; Gal. 2. 19, 20, 21, and 3. 24.

A man that is in *Christ*, is like a man that hath a great *Stock*; it will make him active.

Christ is a *Retreating Place* to Believers, *Psal. 46. 7.* and its no cowardliness to flie from the Devil or Sin, under his *Banner*, as a valiant Souldier behind his *Captain*, and *Colours*.

*Com.* The Promises of God are as Herbs in a Garden, we are never the better for them unless we know their *nature*, and how to use and apply them.

*Com.* Believers are sometimes like *Pumps* that have water in them, and yet seem dry till some *fresh water* is poured into them: So they are as those that have no Grace, till the Lord gives them some *fresh Grace* to act Grace formerly received.

Let none marvel that a Cloud covers and hides the splendor of the *Stars*, when there hath been such an *Eclipse* upon the *Sun*: no more that such *small sufferings* should befall the *Saints*, when the *Son of God* did suffer *so much*.

Christians should take heed lest God should sue them upon an *Action of Waste*, for wasting *Time*, and mispending *Mercies*, &c.

⚡ Likewise, lest they over-shoot themselves in things lawful: for mark this, most of a Christian's *failings*, are either from *good ends*, or *excess in lawful things*.

Sence of *Misery* must precede sence of *Mercy*, and the more we feel, and fear *Misery*, the more we desire, seek for, and prize *Mercy*.

There are two *degrees or sorts of Miseries*, (1.) *sinning*; (2.) *suffering for Sin*.

edit

c. 21

And

And two degrees or parts of felicity, (1.) *Freedom from Sin and Suffering*; and (2.) *Fellowship with God in Grace and Glory.*

At the day of death (but specially at the Day of Judgement) a Saint will wish he had *sinned less, served God better, and suffered for him more.*

He is a strong Christian that seeks God's *Glory* more than his *own Salvation*; but no Christian that seeks neither.

As it is the character of all Hypocrites (especially those of the latter dayes) to love themselves and their pleasures, more than God, *2 Tim. 3. 2, 4.* So of true Christians, to love God better than their *own lives, Revel. 12. 11.*

Satan is said *twice* to be cast out of Heaven, and *once* cast down, *Rev. 12. 9, 10.*

Duties ill performed (or carnal Duties) are *Spiritual Sins, Psal. 50. 7, 8, &c.* See *Isa. 1. 11, 12, 13.*

Take heed of *Unbelief.*

1. It cuts you short of Christ and all his benefits and promises, *Heb. 3. last, and 4. 1.*

2. It binds all your other sins upon you, *John 8. 24.*

It is both Humanity and Christianity, to be *courteous, kind and merciful to all*; but not to be friendly with all, much less to *conside* in all, or commit your *counsels* to all.

Christians are apt often to be *most weary* of that condition, that doth them *most good*, like *Peter* not understanding what Christ did in washing his feet, *John* 13. 1,9.

It is a great evil in Christians to desire to come out of *Affliction*, before it hath wrought Gods end upon, and in them. As  
*Com.* a man is weary of his Physick whilst it is yet working, or like the sheep in the water, striving to get out of the washers hand before it be half clean, which if he do, he will fetch him in again.

*Com.* As a husband, that bestows Jewels upon his wife, when she delights more in them, than in her *husband*, takes them away again from her: So Christ doth with his People, when he sees them abuse the good things he bestows upon them.

When, and where Wickedness is most, then and there the godly should strive to be most godly; It is a sign of sincerity to be good in bad times and places, and among bad persons, as *Noah*, *Lot*, and *Joseph* were.

As the *Snow* cover many fowl and dirty places, and things; yet when it is melted, those things will appear: So profession covers many corruptions, which when men

fall

fall from, their base wickedness will appear.

God doth never out-speak, or out-promise his *Power, Truth, and Faithfulness.* *Cons.*

If *Gods* people could be diligent at their own work, and leave *God* at his work, they need not fear success.

As the *Stars*, the higher they are, the swifter their motion: So *Christians*, the more spiritual, the more active in the service of *God.* *Cons.*

Want of love to the *Saints*, and sensible thoughts, and consideration of their Condition, make us pray so seldom, and so strait-hearted for them.

*Godliness* is an eying of *God*, owning of *God*, and imitating, and respecting of him in all our wayes.

Nothing comes amiss to a Godly man, but *Sin.*

*Sin* undiscovered, or unconsidered, becomes *Sin* unrepented.

*Christians* may with Godly boldness, and reverence, as well expect (through *Christ*) that *God* will do his work, which he hath promised, as he requires they should do the work they are commanded.

There are many, that serve themselves of *Christ*, but few that serve *Christ* for his own sake.

It is hard to be skilful in the work of believing, and diligent in the work of sanctification at once, because there is a double self-denial therein, of our righteousness and Sins.

A *Christian* should learn to discern the *Good*, and *Evil*, and strive to improve the *Talents* he hath received better.

If *Gods* people were not sometimes afflicted, they would forget both *themselves*, and others ; for affliction works *humiliation* in men themselves, and compassion towards others.

*Christians* should labour to see so much bitterness in *Sin*, as may sweeten *Christ*; and so much sweetness in *Christ*, as may imbitter *sin* to them : & labour to attain to more knowledge in the Covenant of Grace ; and to such a measure of true Repentance, and Reformation, as may make *Believing* easie, and *Holiness* delightful.

It is a hard thing for a profane man to attain to the shadow ; a carelesse ( though true *Christian* ) to the substance of *Religion*: So for the true Saint, that hath the substance, to keep up the sense, and savour, either of good *Jesus*, or bad *Sin*, in his heart always. Oh ! what *time* do Saints mispend ? what *duty* neglect ? what *Mercy* slight ? what *Corruptions* imbrace ? what

*Tempra-*

*Spiritual Experiences, &c.*

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*Temptations lye under? what corrections undervalue? Oh! what heart-qualms and fleshly weakenesses cry upon us to make ready? and yet, how unready, how unripe, unwilling, unmindful, and unthoughtful, are we of our latter end? and this, because we are unassured of Christ, unweaned from the World, unweary of Sin, unbroken from self, and unapprehensive of the Glory to be revealed and enjoyed hereafter.*

*Christians, should be alwayes pressing for some clearer, and fuller Tokens of Christs love; for more of his constant and continued presence, for more sence and experience of the inward workings of his Spirit, and for more of his likeness, and Image, in Heart and Life.*

*As a corrupt breath, darkens a transparent Glass; so doth corrupt communications, or a carnal conversation, the Gospel and Godliness.*

*Cam.*

*Gods people have the love of God shewed to, and set before them, shed in them, and sealed to them.*

*Christians should be like fish in salt water, keeping themselves among the wicked pure and uncorrupted; and not as glow-wormes, making a shew of having light, but not having it indeed in them.*

*Let not a Christian leave off his ~~sinning~~ <sup>sinning</sup> till*

Com.

till he comes to the end of his Race, but like the *Moon* though she be eclipsed, yet forsakes not her *Orbe*, nor discontinues her *Course* at all.

Men that are converted, may say as the woman of *Samarita* said, *Joh. 4. 39. &c.* *Now we believe not because of thy saying, for we have heard him our selves:* That though the Preacher tels them things outwardly, they come also to see and hear *Christ* himself in their hearts.

*Christ* hath sufficient power to propagate his Gospel, and work in the World, though all his Messengers should be slain, or shut up: And therefore they should not do evil, in hope of doing good, comply with mens Ceremonies, under the Notion of propagating truth; or pretend their ministry, when they intend their maintenance.

✠ It is a sad thing to be armed with knowledge, and not with power against Sin.

I have often experienced the truth of that Scripture, *That God is a present help in time of trouble*; especially, when I cry unto the Lord for help, even in the hour and moment of violent temptation, God hath heard me, and frightened away the Temptation.

Psal.

46. 1.

The wonderful work of God, is much seen in preserving the *Saints* from the worship



worship of the *Beast*, *Rev.* 15. 2, 3. And above all take heed of that, because the first *Viol* is to be poured out on such, *Rev.* 16. 2. And these shall drink of the wine of Gods Wrath without mixture, *Chap.* 14. 9. 10.

Be sure to praise *God*, when you receive power against *Sin*, and *Temptation*; and you shall be sure to find *God* ready to give you power another time, when you want it.

When you are talking with your *Enemy*, be sure to have your *eye* upon his *Sword*, and your *hand* upon your own; watch how *Satan* or *Sin* intends to overcome you, and how you may best disadvantage them.

Be still imployed in doing good, and you shall not be much tempted, or troubled with *Evil*: For the Devil hath great advantage, both against those that are *Idle* or ill-imployed. *David* was found guilty of the first, *2 Sam.* 11. 2. And *Jehoshaphat* in the last, *2 Chron.* 10. 31.

Some *Christians* have more trouble from, and for temptation and *Sin*, in one day, than they have for suffering many *Months*.

Though a *Christian* should not adventure, or dare to do, or commit the least evil to gain the greatest good: yet sometimes, *God* makes some sin to do more good

good to a true *Saint*, than many *Ordinances* and services : As a man, that hath  
*Com.* had great *Plague-sores*, after they have been broken and healed, the party becomes more healthy many years after ; or as some *Physicians* say, the strongest poyson (as *Opium*) if it can be mastered and corrected, it becomes the most Sovereign *Physick*. But no other *Physician* but *Christ*, can make *Sin* work good to the *Godly* ; as that expression of the *Apostle*, *Rom. 8. 28.* *All things work together for good* ; is judged  
*See Per-* by many *Interpreters*, to comprehend  
*kings in* *Sin* in it, as well as suffering ; ( as the  
 his same words, *All things*, are taken in other  
*Cases of* *Scriptures*, *Act. 13. 39.* *Eph. 5. 13.* ) And  
*Conf.* some say, that the drinking of the wine, wherein the *Viper* ( which is one of, if not the most poysonful Creature ) hath been drowned, will cure the *Leprosy*. But this *Viperious Payson*, *Sin*, is warily to be thought on, and understood ; and 'tis as when a *Husband-man* sees a *Mole* spoyling his ground, he is moved the rather to turn water over it ; which is a means to kill and drown many more : So a true *Christian*, sometimes at the sight or sence of one corruption, maketh search for, and finds out many, which puts him more earnestly to wrestle with *God* for more of his *Spirit*,  
 Power

*Power and Grace* against them all.

*A Hypocrite* knowes more than he is willing to do; but a true Saint desires to do what he knowes, and to know more that he may do more, and better.

The liberty of a Saint, is not to be indifferent to do *this*, or *that*, but to be free in things that are excellent.

The actuall sins of Men, do not so much offend *Christ*, as that they will not have him to be their *Saviour*.

Some Means to help on *Assurance*, and *Holiness*.

1. Labour after a clearer knowledge of the *Covenant of Grace*, and *Testament of Christ*; as what *Christ* hath done, and suffered; for whom, and upon what conditions men come to partake thereof.

2. Consider those two works, of *Holiness*, and *Assurance*, to be the proper works of the Spirit of God; and therefore it is called the Spirit of *Holiness*, and of *Grace*, because it doth sanctify and seal the people of God, *Rom. 1. 7. Zach. 12. 19. 2 Thes. 2. 13. Ephes. 4. 30.*

3. The Soul is to be perfectly off from beholding, or depending upon any thing in self, or done by self, *Isa. 64. 6. 2 Cor. 1. 9. Rom. 3. 27.* When the Spirit of God seals our Souls, and witnesses we do believe,

and

and are Gods Children, *Eph. 1. 13. Rom. 8. 16.* there will be none of our own *signs* or *qualifications* seen ; but like the *Stars*, they will disappear when the *Sun* shines, yet are still *Stars*, and fixed ; so are *Graces* in believers.

4. Be diligent in praying for *Assurance*, and in using other means, especially *self-examination*, *Heb. 6. 12. 2 Cor. 13. 5.*

5. Take heed of all Sins, for they put back the Soul, both in *believing* and *holiness*, *Psal. 51. 8, 11. Luke 22. 31, 32.*

It is incredible, how much hindrance a little sin (committed against *Knowledge*, *Conscience*, and the *strivings of Gods Spirit*) doth do to these two great and delightful Companions, *Assurance* and *Holiness* : And it's alwayes as truly said of *Sin*, as *Solomon* said of the Sinner ; *one Sinner destroyeth much good*, *Ezek. 9. 18.*

6. Give not way to hard thoughts of God, neither entertain that principle of falling from *Grace* (which cannot possibly consist with *Assurance* : ) See *Esa. 63. 16. and 64. 8. Jer. 3. 19. and 32. 40. Phil. 1. 6. Rom. 8. 35, 36.*

7. Look narrowly to your *Heart*, *Tongues*, *Steps*, and *Wayes*, and keep a Diary of Gods dealings, and your own walkings, *Prov. 4. 23. Psal. 24. 29, 26. and 50. 23. Heb. 12. 13.* 8. Wait

8. Wait patiently, and unweariedly, for that is the last promise, which is mentioned after above twenty others, *Ezek. 34. 30. They shall know that they are my People.* And usually *Assurance*, is obtained and received after great Tryals and Afflictions: See *Zach. 13. 9.* and after they have suffered a while, they that are made perfect, i. e. assured, stablished, strengthened, settled.

9. Exercise *Repentance* constantly upon every slip, and fall into sin; confess them, mourn for them, be ashamed and humbled for them, and labour to hate them, and loath your selves for them, *Lev. 26. 40, 41. Psal. 32. 15, Jer. 3. 21. Ezek. 7. 19. 2 Cor. 7. 11. Jam. 4. 8, 9. Ezek. 20. 43.*

10. Make known your souls conditions to such *Preachers* and *Christians*, as have been experienced with doubts, fears, falls into sins, and recoveries out of them, and that have gotten assurance; especially those that are wise, pitiful, untalkative; and those that can lay to heart the state of the bruised reeds and smoking flax.

11. Set apart, and keep up Solemn dayes of *Fasting* and *Prayer* alone for those things; and neglect not to look after *Prayers*, and other duties; but as those that leuell and shoot at marks for great *Prizes*,

*Prizes*, look how near they have shot, and whether they have got the game, yea or no; so do you.

12. Be not alwayes laying the foundation, or first Principles, but be going on-wards to *Perfection*, *Heb. 6. 1.* And take heed of being childish, and doting about outward Ordinances, as too many do, without seeing, or sucking the sap and sweetness that is in them ( or that is to be had from Christ through them ) to make you strong and Spiritual.

13. Do not perform duties carelessly and superficially, but whatsoever you doe, do the same conscientiously, diligently, and with all your might, *Eccles. 9. 16. Nebe. 3. 20. Heb. 6. 12. and. 12. 11.*

Christians should be knowing in, and armed against the *wiles* or *methods* of Satan, *2 Cor. 2. 11.* These are some of his methods to draw the Godly to Sin.

1. He sets upon the soul when it is most solitary and alone.

2. He enters into an interlocutory discourse, rather propounding, then affirming and ascerting things.

3. Then he doth either gild over the Sin, or hide the sad consequences and fruits of Sin.

4. Then he shews the seeming advantage, ( though indeed there be none ) that may come from Sin.

5. He

5. He doth endeavour to make a Soul have hard thoughts of God. All these Methods Satan used in drawing *Eve* into Sin, *Gen. 3. 4, 5.*

6. He makes use of those Instruments to tempt, that are most like to prevail. As he did *Eve*, and *Job's Wives* to tempt their Husbands; and the old Prophet of *Bethel*, to bring back the man of God, when the King could not bring him back, *1 King. 13. 11, &c.*

7. He shews a kind of necessity (though let the pretence be what it will, there is no necessity of sinning) to draw them into Sin; thus he did *Lots Daughters*, persuading them *that there was not a man upon Earth to come in unto them*, Gen. 19.31. though *Abraham's* great Family was then but a little way off.

8. He doth shew men, that it is in vain for them to leave sinning, there being no hopes for them, if they should return to God, *Jer. 3. 23.*

9. By laying such danger before them, as to work fear in them; so he did in *Abraham* and *Isaac*, Gen. 20. 18. & 26. 7.

10. He makes them confident and fearless, as he did *Peter*.

II. Satan sometimes propounds the committing of Sin, as a means to prevent shame

shame for sin committed before. Thus he did to *David*, when he stirred him up to send for *Uriah*, and make him drunk.

12. Sometimes Satan deludes Souls, by making things seem lawful (which are sinful) as doubtless that was the way that he wrought by *Jezebel*, to seduce some of *Christs Servants into Fornication*, &c. Rev. 2. 20.

13. Sometimes he raises up in some, over-much zeal (under pretence of being for God, and against sin) against other Christians; as he did in *Job's Kinsmen* against him: And this hath been a very great and general sin in this Age, in many Preachers and Professors, one against another, pretending zeal for God, and his Truth, and against sin; when it is too oft but our own fire kindled against other men, because they differ from us; Like *James & John*, that would have fire to come down from Heaven, to destroy the *Samaritans*, because they would not receive Christ, Luke 9. 53, 54.

14. He sometimes makes great offers unto them, as he did to Christ, *All the Kingdoms of the World* (said he) *will I give thee, if thou wilt fall down and worship me*, Mat. 4.

15. He takes the fittest place and op-  
por-



portunity to tempt; he carried *David* to the House-top, and *Christ* to the WilderNESS, and the top of a Mountain. And *left tempting him for a time*, Luk. 4. 13. like an enemy, that when he sees he is too weak, he draws off, till he hath gained more strength or greater advantage against him.

16. Sometimes (and that is a secret and sinful device indeed) he would perswade a *Christian*, that if he gives way to some sin, it will be a means to humble him. Oh take heed of this Christians; for though God can do thee good even by thy sin, yet thou must not attempt to sin upon hopes thereof; no more than a Wife should drink poyson, because her Husband can give her an *Antidote*; or a Child break, or put out his Bones, because his Father can knit or put them in joynt again.

*Some of Satans devices to keep Souls from Believing, do follow.*

1. He makes them think, that the sin of *Unbelief* is true Fear, and under that notion, keeps a Soul from seeing and knowing the great evil of Unbelief, which (as much as is in it) makes God a *Liar*, and by refusing to believe, men refuse to put to their seal that God is true, Joh. 3. 32, 33. 1 Joh. 5. 10.

2. He perswades them, that to believe is presumption; whereas indeed believing,

is the greatest submission that can be yeelded to God, for it is *obeying his Commandment*, *Joh. 6. 29. 1 Joh. 3. 23. and submitting to his Righteousness*, *Rom. 10. 3.*

3. He shews them sin in its worst colours; Thus he did to *Cain* and *Judas*, to work despair in them. And as far as he is permitted, he doth so to Gods own Children; he presents sin to them in a *multiplying-glass*, to discourage them from believing. When the Spirit of God (at the first conversion of a sinner) sets home the Law to the Conscience, to convince and humble it, he labours to drive this nail (of the Law) further in. The Spirit of God intends but bleeding to preserve life, but he intends and endeavours such a deadly wound, as to hasten on death. And it may be well supposed, that he did so to *Heman*, *when he became distracted* (though it was chiefly by Gods terrors) *Psal. 88. 16.* and to *Paul*, when he said, *that when the Commandment came, he dyed* (that is, doubtless he grew into a despairing condition) *Rom. 7. 9.* So after a Believer hath fallen into sin, the Devil will seek to lay it upon him with such guilt and weight, that without the Prayer, and Power, and Promise of Christ, he would sink under it: Thus it seems he did with *David*, *Peter*, and the

*excommunicated* Corinthian, *Psal.* 38. 4.  
*Luke* 22. 32. 2 *Cor.* 2. 7.

4. Satan would keep Souls from believing, by perswading them, that they are not yet qualified, and sufficiently fitted for Christ; and that they have not seen themselves absolutely lost, nor so much burthened with sin as they should. And its to be feared, that Satan makes use of many *1 King.* of Christs Ministers (as the old Prophet *13. 11,* before mentioned) to keep off, and drive *&c.* away Souls from Christ, under that notion, of preaching peremptory Doctrine for Christ, and so seek to fit men for him, as some have Preached many Months together this Doctrine, before they would Preach Christ at all; whereas their Commission, and the example of Christ and his Disciples, was to Preach glad tydings first: though they did, and it is the Ministers duty to discover sin also; but how absurd is it to beat and harras wild Cattle, and to enforce them to go into a place, before the door or gap be opened? Yet there is a good use of the Law if it be lawfully used, *Rom.* *Mat. 5.* *1, 2, &c* *& 20.* *19, 20.* *1 Cor.* *4. 15. &c* *15. 3. &c* *2. 2.* *7. 12. 1 Tim. 1. 8.*

5. Satan seeks also to dissuade Souls from believing, either by telling them, that they are not *Elected*, or else, *that their day of Grace is past*, or that they are *Hypocrites*,  
or

or have committed the unpardonable sin against the Holy Spirit. For the first, you are commanded to make your Calling sure, before your Election, 2 *Pet.* 1. 10. and when you come first to believe, not to question your Election at all: See, *Rom.* 10. 6, 7. And for the second, If thou knowest not thy self to be a *Hypocrite*, believe not *Satan*; but if thou dost know, yet if thou seekest timely and sincerely to Christ, thou mayest find *Grace and Mercy*; as some of the *Pharisees* (who doubtless were no better than *Hypocrites*) before their conversion did, as *Paul*, *Simon the Leper*, and others. For the third, Thou dost not know, (nor is it like that *Satan* doth know) whether thy day of *Grace* be past, yea or no? for *Christ* calls some at the eleventh hour, and whilst he calls, and the door is open, strive to enter in, *Mat.* 7. 14. *Luk.* 13. 23, 24, 25. To the fourth, answer *Satan*, thou hast not blasphemed *Christ*, nor his Spirit maliciously, and that thou art not willing to tread his blood under thy feet, or do despite unto his Spirit, or to turn from him, and desert thy Profession, and therefore hast not committed that sin; wherefore there is hopes that thou mayest yet find *Mercy*: See, *Mat.* 12. 24, 31. *Heb.* 10. 26, 29. 1 *Tim.* 1. 13.

6. Satan hinders Souls from believing, by keeping them ignorant of the Covenant of Grace. Thus he kept the *Jews*; and whilst they were ignorant of the Righteousness of God, they went about to establish their own Righteousnes, and submitted not unto his Righteousness. And there is not a greater stumbling-block or hindrance to believing, than trusting to self-righteousness, which is set down by the Prophet, before a mans own iniquity, as being indeed a worse enemy to believing, than the other: for daily experience teaches, how hard it is to convince *Justiciaries*, or men that rest upon any thing in themselves, and those that are without knowledge in the Covenant of Grace, for there is no breaking of men off themselves till then; as we read of *Paul*, who was a greater enemy to the Gospel, and true Christians, and the ways of Christ, than those that were profane, till the Lord dismounted him from his carnal confidence, and discovered his free and rich Grace to him. And when that was done, we read, that two of his chiefest desires were, to know Christ, and to be found in his Righteousness, without his own Righteousness, which was of the Law.

*Rom.*

10. 3.

*Ezek.*

33. 13.

*Act. 22.*

3, 4.

*1 Tim.*

1. 13,

14, 15.

*Phil. 3.*

8, 9.

7. Satan hinders Christians in believing, by casting them into some corruptions; as  
it

- Luk.* 22. 32. it may appear by those words of Christ to *Peter* (before his fall, *I have prayed for thee, that thy Faith fail not.* And by that tenderness, that particularly, and by name, he shewed to him after his own Resurrection, in those words ; *Tell his Disciples and Peter*) that Satan had weakned *Peter's* Faith by his sin. And do not the experiences of all Believers teach them, that by their falls they weaken their Faith? Therefore let them fear, and shun all sin, and the appearances thereof, *Joh. 8. 11. 1 Thes. 5. 22.*
- Mar.* 6. 17.



THE  
Lamentations  
OF  
JEREMIAH  
IN  
METRE.

---

CHAP. I.

**H**ow doth the City sit alone  
that full of People was ?  
How is she become a widdow?  
she that was great *alas !*

Among the Nations, and Princeſſe  
*in Power and Glory*

Among the Provinces ; Is ſhe  
become Tributary ?

M

2 She

*The Lamentations of*

- 2 She weepeth *now* sore in the night,  
and on her cheeks are tears :  
She hath none *for* to comfort her,  
among all her Lovers.  
All her Friends have dealt treach'rously  
with her, *and now* they are  
Become her *real* Enemies,  
*she could not them beware.*
- 3 Judah is gone into Bondage,  
because of Affliction,  
For their greatness of Servitude,  
*how sad is dear Zion ?*  
She dwelleth among the Heathen,  
she finds no rest ; *but waits,*  
Her Persecutors overtook  
her between the *sore* straits.
- 4 The ways of *Zion* do mourn *much,*  
because none come *of late*  
Unto the solemn Feasts ; but all  
her Gates are desolate :  
Her Priests do sigh, her Virgins are  
afflicted too, *no less,*  
And she, *Jerusalem her self,*  
is in great bitterness.
- 5 Her Adversaries are the chief,  
Her Enemies prosper,  
Because the Lord *himself,* for sins,  
hath so afflicted her :



Jeremiah in Metre,

For her many Transgressions,  
into Captivity,  
Her *little* Children are now gone,  
before the Enemy.

6 And from the Daughter of Zion,  
all her beauty departs :  
Her Princes *have lost their Courage*,  
and are become like Harts  
That find no pasture *any where* ;  
and they are gone *fainty*  
Without strength before the face of  
the Pursuer *they be*.

7 Jerusalem minded in the  
dayes of her Affliction,  
And of her Miseries, all her  
pleasant things *that are gone*,  
That she had in the dayes of old,  
when her People did fall

\* By the hand of the Enemy,  
and none help'd her *at all* ;  
The adversaries look on her,  
and at her Sabbaths scoff'd.

8 Jerusalem sin'd grievously,  
therefore she is remov'd :  
All that did honour her *before*,  
hate her, *and not regard* ;  
Because they saw her nakedness :  
she sighs and turns backward.

Remem-  
bred.

\* Dutch  
Transf.  
Heb.  
signifie  
both.

# The Lamentations of

*Remem- 9 Her filthiness is in her skirts,  
bers not.* she her lastend not † minds ;  
Therefore she came down wonderfully,  
no comforter she finds.

O Lord behold my affliction,  
For the *proud* Enemy  
*Against thee, and against me* Lord,  
himself did magnifie.

10 The adversary hath spread out  
his hand on all (*strongly,*)  
Her pleasant things for she hath seen  
into the Sanctuary :  
The heathen entred whom thou didst  
command that there should none,  
Of them at all enter into,  
thy Congregation.

11 All her People do *sadly* sigh,  
they seek bread *but in vain*,  
They gave their pleasant things for meat,  
† So the to † bring the soul again.  
*Heb.* See O Lord and consider *me*,  
for while I yet remain.

12 Oh is it nothing unto you,  
all ye that do passe by ?  
Behold and see if that there be  
any sorrow like my  
Sorrow, which is done unto me,  
wherewith the Lord now hath

Afflicted

Jeremiah in Metre.

Afflicted me, in the day of  
his fierce anger, *and wrath.*

13 Fire from above, into my bones,  
*in justice* he hath sent,

And it prevaileth against them  
*by which my strength is spent.*

For my feet he hath spread a net,  
he back hath turned me,

He made me desolate and faint,  
all the day *inwardly.*

14 The yoke of my transgressions,  
is bound by his *own* hand;

They are wreathed and are come up  
on my neck *as a band.*

He hath made my strength for to fail,  
the Lord delivered me;

Into their hands, from whom I now  
cannot rise *or get free.*

15 The Lord hath trodden under foot  
all my men *once* mighty,

And in the midst of me he hath  
called an Assembly

Against me, to crush my young men:  
the Lord trod the Virgin

The *comely* daughter of *Judah*  
in a wine-press for *sin.*

16 For these things *do* I weep, mine eye,  
mine eye pours water down,

*The Lamentations of*

Because the Comforter that should  
relieve my Soul, *and own,*  
Is far from me, *and my children*  
are desolate, *you see,*  
Because the Enemy hath so  
prevailed *over me.*

17 *Sad Zion* spreadeth forth her hands,  
to comfort her there's none :  
The Lord commanded concerning  
*his Beautiful Zion ;*  
That his Enemies should surround  
him : *yea Jerusalem*  
Is as a menstruous woman  
*abiding among them.*

18 The Lord is *wonderful* righteous,  
for I rebelled have :  
Against his *just* commandment  
*for all this he can save.*

Hearken I pray you, all People,  
† *Behold* and this my sorrow † see :  
My Virgins, and my young *MS.* are  
gone to Captivity.

† *So the* 19 I called † loud to my Lovers  
*Heb.* but they deceived me,  
My Priests, and my Elders gave up  
the ghost in the City ; (souls  
While they sought their meat that their  
therewith reliev'd might be.

Jeremiah in Metre.

20 Behold O Lord for I am in  
*grievous* distress and woe,  
My bowels are troubled, mine heart  
is turn'd within me too.  
Because I have *most* grievously  
rebelled; *this is come,*  
Abroad the Sword bereaveth *much,*  
there is like Death at home.

21 They, *my foes,* have heard that I fight,  
there's none to comfort me,  
Yea all mine Enemies have heard,  
of *this* my † misery.  
They are glad thou hast done it,  
thou yet the day wilt bring :  
Thou hast call'd, and they shall be,  
like unto me, *suff'ring.*

22 Let all their wickedness, O Lord,  
*in time* come before thee :  
And do unto them according,  
as thou hast done to me.  
Because of all my transgressions,  
committed against thee,  
For my sighs are many, and my  
heart is faint *within me.*

† Heb.  
Evil,  
which is  
put for  
trouble  
or mis-  
ery, Pro.  
22.3.  
Jer. 18.  
11.

*The Lamentations of*

C H A P. II.

**H**OW hath the *glorious* Lord cover'd  
the daughter of Zion,  
With a *thick* cloud in his anger,  
and from Heaven cast down  
Unto the earth, (*the lowest state*)  
Israels whole beauty,  
And forgot his foot-stool in the  
day that he was angry ?

2 The Lord hath swallowed up all the  
inhabitants, *well known*,  
Of Jacob and hath not piti'd;  
in his wrath he threw down  
The daughters of Judah's, strong holds :  
he brought down to the ground,  
He hath polluted the Kingdom  
and the Princes she own'd.

3 In his fierce anger he cut off  
Israels horn fully :  
He hath drawn back his right hand from  
before the enemy.

†Or was And he, *great Jehovah* † burned  
*incens'd* against Jacob (*with ire*)

Which round about, sorely devour'd  
like to a flaming fire.

# Jeremiah in Metre.

4 He hath also bent his strong bow  
like as an enemy,  
He likewise stood with his right hand  
ev'n as an adversary.  
And slew all *things* that did appear  
pleasant unto the eye;  
In *Zions* daughters tent like fire  
he pour'd out his fury.

5 The Lord was as an enemy,  
he Isr'el up swallow'd,  
And all her *stately* Pallaces  
hath utterly devour'd.  
He hath destroyed his strong holds,  
and hath increased in  
The daughters of Judah mourning  
and † complaint *for her sin.*

† *so Heb*

6 And he away his Tabernacle  
did take violently,  
As a Garden he destroy'd his  
Places of Assembly:  
The Lord caus'd to cease in *Zion*  
Sabbath and † Solemnity,  
He hath despis'd the King and Priest  
in his \* angry fury.

† *so Heb.*

\* *Heb.*  
*anger of*  
*his fury*

7 The Lord hath cast off his Altar  
he loath'd his sanctuary,  
Her pallaces wals, he † gave up to  
the hand of th' enemy,

† *or, shut*  
*up in*

*And Heb.*

\* Heb And they in the house of the Lord  
gave a have \* lifted up a voice,  
voice. As in the solomn feasting-dayes  
appointed to rejoyce.

† or de- 8 The Lord hath purposed also  
stroys. the wall to † undermine,  
Of the dear daughter of Zion.  
he hath stretch'd out a line :  
And he hath not with-drawn his hand  
from cruel destroying,

\* so Heb. \* And he destroys rampart and walls  
they joyn in languishing.

9 Her gates are sunk into the ground  
her Bars are spoil'd and burst,

† Heb. Her King and her Princes also  
not con- among the Gentiles curst :  
trary to The Law is no more to be seen,  
the En- her Prophets also find  
glish No vision nor revelation  
from the Lord, of his mind.

10 The Elders of Zions daughter  
sit on the ground silent ;  
They cast up dust upon their heads,  
in great astonishment ;  
They have girded themselves also,  
with sack-cloth they are found ;  
The maids of Jerusalem, hang  
their heads down to the ground.



11 Mine eyes do *greatly* fail with tears,  
my bowels are troubled:

My liver (*and my inward parts*)  
on the earth is poured:

For the † breach of the Daughter of  
my People *in misery*;

For the babes, and sucklings faint in,  
the streets of the City.

† The  
Heb.

word

Shober

12 They say to their Mothers, where is  
*the* Corn and Wine? (*we die*)

When they swoon'd as the wounded in  
the streets of the City.

When their *precious* soul was poured  
and *surrendred* again,

Into their *dear* mothers bosom,  
*but all this was in vain.*

*fig. a*  
*breach,*  
*chiefly.*

13 What thing shall I *at this time* take  
to testify for thee?

Or, what thing shall I parallel  
*to thee in misery,*

O daughter of Jerusalem!

what shall I (*think upon*)

Equal to thee that I may give  
thee consolation?

O Virgin daughter of Zion,  
*for thy breach is very*

Great, like the sea, who can heal thee?  
*of this thy misery.*

14 Thy

*The Lamentations of*

14 Thy Prophets have beheld *both* vain  
and foolish things for thee,  
And they have not discovered,  
thy *great* iniquity.  
To turn away thy *sore* bondage,  
by *bidding thee repent* ;  
But saw for thee false burdens, and  
causes of banishment.

15 All that passe by, do *now* at thee  
clape their hands *together*,  
They hiss and wag their head now at  
Jerusalem's daughter.  
Is this the City that men cal'd  
beauti's perfection  
The joy of the whole Earth  
what ! *Is this that Zion ?*

16 All thine enemies have opened  
their mouths *wide* against thee ;  
They hiss and gnash the reeth, they say,  
( *and that triumphingly* )  
We have now swallowed her up *quite*,  
this is the day surely  
That we look'd for, we it have found,  
we have seen it *fully*.

17 The Lord hath done what he devis'd,  
and he hath fulfilled  
His words, that in the dayes of old,  
himself had commanded :

He

He threw down, and hath not piti'd,  
and caus'd thine enemy to  
Rejoyce o're thee, and he set up  
the horn of *this* thy foe.

18 Their heart cried unto the Lord,  
O wall of the Daughter  
Of Zion; day and night, let tears  
run down like a river.  
Give thy self, O *Jerusalem*,  
nor rest *nor quietness*,  
Let not the apple of thine eyes  
cease, *whilst thy foes oppress*.

19 Arise cry thou out in the night:  
in the first watch (*with grace*)  
Pour out thy heart like water now  
before *thy good* Lords face.  
O lift up thine hands towards him,  
for the life of thy *sweet*  
Young children that for hunger faint,  
i' the top of every street.

20 Behold, O Lord, and consider  
to whom thou this hast done:  
Shall the women eat their own fruit,  
and babes of a span-long?  
Shall the Priest and Prophet be slain  
in the Lords Sanctuary?

21 The young and old lie on the ground  
in the streets *openly*:

My

My Virgins and my yound Men are  
fall'n by th' sword *sadly* :  
Thou flew'st them in thy angry day,  
thou kill'st without pitty.

22 Thou cal'st as in a solemn day  
my terrours round about,  
So that in the day of the Lord's  
anger none scaped (*out*)  
Nor remained : those that I have  
swadled and brought up, *so*,  
Mine Enemy hath consumed,  
*my sin hath caus'd this woe.*

## CHAP. III.

**I** the man that affliction saw  
by the rod of his wrath :  
2 Into darkness but not to light,  
he led and brought me hath.  
3 Surely against me he is turned,  
he turns his hand all day :  
4 My flesh and skin hath he made old  
he brake my bones, *and stay.*  
5 He built against me, and compass'd  
with gall and travel me,  
6 He set me in dark places, as  
they that of old dead be.  
7 He hedg'd me round, I cannot scape :  
he made my chain heavy,

- 8 He also shuts out my prayer,  
when I do shout and cry.
- 9 With hew'n stones he inclos'd my ways,  
my paths he made un-straight :
- 10 Like Bear or Lion secretly,  
for me he lies in wait.
- 11 And he hath turn'd aside my wayes,  
and in pieces pull'd me :
- Yea he hath made me desolate ;  
*great is my misery.*
- 12 He bent his Bow, and set me as  
a mark for the Arrow :
- 13 The Arrows of his Quiver he  
made through my reins to go.
- 14 I was a Scoffe and derision,  
to all my own People,  
Also their song all the day long;  
( *this to my sore trouble* )
- 15 He fill'd me with bitterness, he  
made me drunk with wormwood,
- 16 He brake my teeth with gravel stones,  
in ashes he me † rold : † Heb.
- 17 And thou hast also removed  
my soul far off from peace.
- And I forgot prosperity  
*through this my bitterness.*
- 18 And I said my strength and my hope  
from † Jehovah doth fall, † Heb.
- 19 \* Remember my trouble and woe, \* Heb.  
the wormwood and the gall.

- 20 My soul doth still remember them,  
and is humbled in me :
- 21 This I recall to mind, therefore  
have I hope, *Lord, in thee.*
- 22 It is of the Lord's mercies that  
we are not consum'd *quite,*  
Because his compassions fail not,  
*we live still in his sight.*
- †Faith- 23 They are renw'd ev'ry morning,  
fulness. great is thy † truth *in them ;*
- Theheb. 24 The Lord's my portion, faith my soul,  
wordfig- therefore ile hope in him.
- nifies al- 25 The Lord is good unto them that  
so, Truth. wait for him *patiently,*  
And good unto the soul that doth  
seek him *effectually.*
- 26 It is good that a man should both  
hope, and wait quietly :  
For the Salvation of the Lord,  
\* Psal. *which unto his \* is nigh.*
- 85: 9. 27 It is good for a man that he,  
the yoke in his youth bear,
- 28 He sits alone and silence keeps,  
for on him he bar't *there :*
- 29 He putteth his mouth in the dust,  
if hope perhaps may be ;
- 30 He gives his cheeks to him that smites,  
fil'd full with shame is he.
- 31 Nevertheless the Lord will not,  
cast off for ever *such,*

32 But though he cause grief, yet will he  
express compassion much.

According to the multitude  
of his mercies, *often*.

33 For he afflicts not willingly,  
nor grieves the sons of men.

34 To crush under his feet all the  
† bound of th' earth (*cruelly*)

35 To turn aside mans right before  
the face of the most High.

38 To subvert a man in his cause,  
the Lord doth not approve,

Who saith, and it comes to pass, when  
God wills it not *above*.

37 Out of the mouth of the most High,  
comes not good and evil,

Why doth the living man complain?  
man's scourg'd for being sinful.

40 Let's search, and try our ways and turn  
back to the Lord, *quickly*:

41 Let's lift our hearts with hands to God  
that's in the heavens *high*.

42 We have transgress'd, and have rebel'd,  
thou hast not pardoned:

43 Yea with anger thou hast cover'd *us*  
and us persecuted:

O *mighty* God thou hast *us* slain,  
and hast not pittied.

44 Thou coveredst thy self with a cloud,  
*and our condition now,*

† So  
Heb.  
or Pri-  
soners.

*Is such* that our prayers cannot  
unto thee *Lord* pass thorow.

45 Thou mad'st us as the off-scouring,  
and refuse among men :

46 Against us all our enemies  
their mouths open *often*.

47 Fear and a snare is come on us  
† waste, and destruction :

† So in  
Heb.

48 *Therefore* with rivers of water,  
mine eye *still* runneth down,  
For the daughter of my People,  
most sore destruction ;

49 Mine eye drops down and ceaseth not  
without intermission.

50 Till the Lord look down and behold  
himself from Heaven *high*.

51 For all th' daughters of my City  
my heart's mov'd by mine eye.

52 Mine enemies chased me sore  
like a bird causlessly,

53 In th' dungeon they cut off my life  
and cast a stone on me.

† Cutoff. 54 Waters flowed over mine head,  
then I said, I am † gone,

55 I call'd upon thy Name, O Lord,  
out of the low dungeon.

56 Thou heard'st my voice, hide not thine  
at my breathing, my cry.

57 Thou drew'st near, bid'st me not fear,  
that day I call'd on thee,

58 My



- 58 My soul's causes, O Lord, thou plead'st  
thou didst my life redeem.
- 59 Judge thou my cause, O Lord, *again*  
*for* thou my wrong hast seen.
- 60 Yea all their Vengeance *at all times*  
thou *perfectly* didst see;  
And their imaginations all,  
*wrongfully* against me.
- 61 Thou hast heard their reproach, O Lord,  
all their † thoughts 'gainst me *still*,
- 62 The lips of those (*my foes*) that rose  
against me, *to my ill*. † *So in*  
And their *malicious* devices the He-  
against me all the day, brew.
- 63 At their down-sitting and rising,  
I am their † *song* *always*. † *So in*  
64 Render to them a recompence, the He-  
O Lord, according to brew.
- 65 Their handy works, give them thy curse *See in*  
A heart full of sorrow. Job 30.
- 66 Persecute and destroy them in  
thy provoked fury, 9. the  
From under the *glorious Heavens* same  
of the † Lord Almighty. word.  
† Heb.  
Jehovah

CHAP. IV.

**H**OW is the gold *now* become dim!  
the most fine gold alter'd!

So Heb. In † th' head of ev'ry street the stones

\* Heb. of \* Sanctity out are pour'd.

Sanctity 2 The precious sons of Zion like

for San- to fine gold, how are they ?

Etuary. Esteem'd as works of Potters hands,  
*the pitchers made with clay !*

† Heb. 3 Yea the † Dragons draw out the breast,  
See Mal they give suck to their young.

1.3. My Peoples daughters like fierce \* owles

\* Marg. of desarts is become.

4 The sucking child's tongue cleaves to the  
roof of his mouth for drought :

\* So Isa. The \* Babes ask bread, and no man doth  
3.4. break it to them, *though sought.*

5 They that delicately did feed,  
in the streets are des'late :

They that in scarlet were brought up,  
dung-hils embrace of late.

6 For the punishment of the (*sin,*  
*and of th'*) iniquity

Of the daughter of my People,  
is greater *in degree*

Then the punishment of the sin  
of Sodom, that's orethrown

As in a moment, and no hand  
staid on her (*falling down.*)

7 Her Naz'rits were purer then snow,  
than milk they were whiter :

† Polish- Their bodies ruddier than rubies,  
ing. their † decking of Saphir.

8 Their

- 8 Their visage blacker is than coale :  
not known in th' streets of *some*,  
Their withered skin cleaves to their bones  
like a stick it's become.
- 9 The slain with the sword, are better  
than those by hunger kill'd : (want  
For these flow out, struck through † with † So the  
of the fruits of the field. Heb.
- 10 The pittiful womens *own* hands  
sod their own children *dear*,  
They were their meat in the † slaughter † Or de-  
of my Peoples daughter. struction
- 11 The Lord accomplish'd his fury,  
his fierce wrath out he pour'd,  
He kindled fire in Zion, and  
her foundations devour'd.
- 12 The Kings of the Earth, and all the  
inhabitants † below, † Or of  
Would not have believed that the the  
adversary, *or foe* ; World.
- And that the *cruel* enemy,  
should (*prevail over them*)  
Have forcibly entred into,  
the gates of *Jerusalem*.
- 13 For the sins of her Prophets, and † Heb.  
her Priests iniquities, the same  
That have shed the blood of the just word sig-  
in midst of her *is this*. nifies to
- 14 They † mov'd as blind men in the streets wander  
they have polluted, *much*, & move.

*The Lamentations of*

Themselves with blood, so that men could  
not once their garments touch.

† *marg.* 15 They cry'd unto them, depart ye,  
for it is † polluted;

Depart ye, depart ye, touch not  
when they fled, and wandred,

† *so Heb.* They said among the † Nations  
that they shall no longer  
*Inhabit or sojourn at all,*

*nor place have with us there.*

16 The Lord's anger divided them,  
he'l them no more esteem,

† *favour* The Priests persons they did not \* prize,  
nor th' Elders highly deem.

17 As for us, our eyes as yet fail'd,  
for our vain help we have

† *so Heb.* † Watch'd in watching, for a Nation  
*which yet could us not save.*

18 They hunt our steps that we cannot  
go in our streets *safely*;

Our end is near, our day's fulfill'd,  
for our end's come *quickly*.

19 Our persecutors swifter are  
than th' Eagles of Heaven,

They pursu'd and laid wait for us,  
on hills in desert *then*.

20 The breath of our nostrils *is gone,*  
*which refresh'd our spirits*;

† *Heb.* The anointed of † Jehovah,  
was taken in their pits.

Of whom we said, *and surely hop'd,*  
*that* under his shadow ;

Among the heathen we shall live,  
*which hope is vanish'd now.*

21 Rejoyce and be *exceeding* glad,  
 O daughter of Edom :

That dwellest in the Land of Uz.

the cup also shall *come,*

*And* likewise pass through unto thee,

and thou drunken shalt be,

And make thy self naked, *because*  
*of thine iniquity.*

22 The punishment accomplish'd is  
 of thine iniquity,

O *thou* sad daughter of Zion,

he will no more carry

Thee away to captivity ;

thy sins he will visit,

O daughter of Edom, he will

thy sins discover yet.

C H A P. V.

O Lord, † mind what is come on us,  
 think on and see our shame ;

2 Our portion is turn'd to strangers,  
 our houses aliens claim.

3 We are orphans, and fatherless,  
 our mothers as widdows.

† Heb.  
*signifies*  
 to re-  
 mem-  
 ber or  
 mind.

## The Lamentations of

- 4 We drank our water for money,  
our wood is sold to us.
- 5 Our necks are under *grievous*  
*and sore* Persecution :  
We labour and we have no rest  
*our state Lord think upon.*
- 6 We have *through want* given the hand  
to the *Egyptians*,  
And to be satisfi'd with bread  
to the *Assyrians*.
- † Iniqui- 7 Our fathers sin'd and *they* are nor,  
ties. and their † sins born have we,
- 8 Servants rul'd or'e us : there's none that  
from their hand doth us free.
- 9 We gat our bread with the péril  
of our lives, *and no less*,  
Because of the *devouring* sword  
of the *dry* wilderness.
- 10 Our skin was black like an oven,  
through sore famine *likewise*.
- 11 They ravish'd th' women in Zion,  
and maids in Judah's Cities.
- 12 Princes, *once powerful*, are now  
by their hand up-hanged ;  
The faces of *our* grave Elders  
were no whit honoured,
- 13 They took the *beautiful* young men  
to grind, *to make them food*,  
And the children, *through their weakness*  
did fall under the wood.

- 14 The Elders have ceas'd from the gates,  
the youths from their † playing,
- 15 The joy of our heart is now ceas'd,  
our dance turn'd to mourning. † *Ma-  
sick,*
- 16 The Crown is fallen from our heads,  
wo to us we did sin.
- 17 For this our heart is faint, for these  
things our eyes *now* are dim.
- 18 Because the mountain of Zion,  
which is *now* desolate:  
The *cunning* foxes upon it  
do *boldly* walk of late.
- 19 Thou O Lord for ever, remain'st  
*like to thee there is none,*  
Thy throne from generation,  
to generation.
- 20 Wherefore dost thou forget us Lord,  
*and that* for evermore,  
And us forsake † for length of dayes,  
*this makes our suffering sore.*
- 21 Turn thou us unto thee, O Lord,  
and we shall be turned:  
Renew our days as *thou* of old  
*did'st, and hast promised.*
- 22 But thou, O Lord hast utterly,  
(*we fear*) rejected us.  
Against us thou art very wroth,  
*yet justly thou deal'st thus.*

† So  
Heb. &  
in the  
Margin



# A true CHRISTIANS PILGRIMAGE;

Or his  
AFFLICTED & CONSOLATORY STATE:

*Setting forth Pathetically and Myſtically, a Saints  
Night and Day, or Sorrow and Joy; Moſt of  
it being A Viſion ſeen in Affliction, and pro-  
fitable for Edification and Conſolation,  
eſpecially to doubling & back-ſliding Souls.*

---

*The flying Sun, the fading Shadow,  
The diſmal Night, the welcom Morrow.*

O Glorious *Sun* that run'ſt with joy thy race!  
And daily ſhew'ſt the world thy goodly face,  
Shine forth upon my *Dyal*, ( though but clay )  
That I may rightly know the time of Day.  
I thought it was ſcarce *Noon*, but now I ſee,  
The ſhadows of the *Evening* covering me.  
Alas! where have I been, what have I done?  
Had I my back all this while on the *Sun*?  
Or did I ſleep, or dream that all my year,  
A *Summer* without *Winter* would appear?



What hath my † *Watch*, *Alarm* and my *Clock*;  
My wakening *Watchmen*, *Sentinel*, and *Cock*?  
Thus slept, and not awaken'd me timely,  
But let the *King* and all his *Train* pass by.  
Till startling out of *slumber* I look'd out,  
And saw his whirling *Chariots* fly about.  
Ah thought I then! I must lurk in the shade,  
Until the *Worlds great light* doth Retrograde.  
Where am I now? on what ground do I stand?  
I cannot see my right, from my left hand.  
Is this a *Hill* or *Plain*? is't *Land*, or *Water*?  
Oh! whither shall I step, or flee for shelter?  
I am soon doted and quite at a loss,  
Already turn'd into my first *Chaos*.  
Is there not hope of *Light*? Oh I see none!  
Where are the [a] *Pleiades* and *Orion*?  
Are all God's sparkling [b] *Diamonds* divine  
So clad with clouds that none of them do shine?  
I see not one about this *Canopy*,  
*Sad Soul*, how fast comes on thy *miser*!  
But where art thou fair [c] *Moon*, wilt thou appear?  
O [d] *hearb of Grace*, lo here, but ne'r the near.  
Where is thy light? O help if ever now;  
Ah I cannot! for the \**Earths* thick shadow  
Hath interpos'd so between me, and thee,  
I am eclips'd, look for no *light* from me.

† *Those six Words signifie the Conscience: [a] Angels.*  
[b] *Scriptures. [c] Church. [d] True Christian.*

\* *Which is the cause of the Moons Eclipse.*

What

What art thou [e] now eclips'd? 'tis very strange;  
In the *first quarter*, so soon after *change*:

'Tis so, and worse, that I must run through *darkness*,  
And thou stay here in *horror*, *fear* and *sadness*.

Oh wo is me, of hope I am bereft!

Is there no other means of light yet left?

Yes, I have in my hand my own [f] *Candle*:

But where's the fire this *Candle* to kindle?

Help now O [g] *Hearth*, afford me but a *Spark*,

Lo here's a [h] *Coal* to light thee in the dark.

O thou my [i] *Torch*, if thou take fire, there's yet  
Some little hope, but oh the [k] *Wick* is wet!

Now blow my [l] *Lips*, this needful work help on,

Ah! how the *Candle* wastes, my breath is gone.

Hold, here 'tis lighted; but what shall we do?

Is there no [m] *Lanthorn* to put it into?

Yes, here is *one*, but all her sides are tore,

Her virtue is, she gives her *Light* before.

O give me that to choose, for I would fly,

To find the [n] *King* but very suddainly,

A [o] *blustring Wind* did compass me about,

That blew my *Lanthorn* down, and *Candle* out.

O then I skreek'd and cry'd, my *Breath* my *Breath*,

Is fled, is gone, is stop'd, by *Death*, by *Death*.

[e] *The Moon is never Eclipsed but when she is at the full.* [f] *The Understanding.* [g] *The heart.* [h] *Experience.* [i] *The same with Candle.* [k] *Affections.* [l] *Prayer.* [m] *Faith.* [n] *Christ.*

[o] *Temptation.*

Yet in this fainting, there is a Cordial,  
 The joyful noise of the sweet [p] *Nightingal*.  
 Dost thou desire or look to heare my voice?  
 That lately didst in *unclean birds* rejoyce:  
 Hast thou so soon forgot that even then?  
 When I did lodge all night in thy *Garden*.  
 How thou did'st take full level at my heart,  
 And would'st not suffer me to sing my part:  
 Though 'twas to thee, freely on the bare thorne;  
 Farewel, I flee, and here leave thee forlorn.  
 This mortal stroke my heart hath broke, *yield, yield*,  
 For all these have but the *suns* will fulfill'd.  
 Cheer up said [q] *one*, I heard but did not see,  
 Behold the *twinkling stars* that comfort thee.  
 O woe is me, those [r] *shews* upon the ground,  
 Are spew'd-out *stars*, † *Glow-worms*, or wood unsound;  
 But lo there comes a [s] *flying fire* with speed,  
 Thee to direct in this thy greatest need.  
 Alas! this fire doth shew the heavens are,  
 Inflam'd against me, bidding me prepare,  
 To meet the *mighty*, that in fire doth come,  
 Me thinks I hear already the *Bridegroom*.  
 Is this his voice that is so terrible?  
 Which makes my *bones* to shake and heart tremble:  
 Is this he whom I did so oft desire?  
 Can I abide the *tryal* of his fire?  
 Alas it catches round about with hast',  
 And all dead sapless-trees, it doth quite wast.  
 [p] *The holy Spirit*. [q] *The Devil*. [r] *Works*  
 done in rash zeal, † *Flashy affections* [s] *false revelation*.  
 Ic

It runs through [*t*] *thorns, briars, and dry stubble.*  
 Before this *Tryar* stand who is able ?  
 If his *refining-day* prove such a one,  
 And *Prisoners* quake at this [*u*] *quarter-session* :  
 How dreadful will the great *Affize* be then ;  
 When this *Lambs* face, will fear the mightiest men.  
 But now the fire is gone, whence is this [*w*] *smoke* ?  
 That doth me *blinden, stifles, and near choke* :  
 This *damp* proceeds not from the *fire* or *sun*,  
 'Tis *earthly, bellish*, ah I am undone !  
 What *grim* and *gastly* creatures do I see ?  
 ( So fill'd with fury ) coming towards me,  
 Are not these *evil-angels* sent to *kill* ?  
 O \* *heaven* save me from their *rage* and *will*.  
 Me thinks I spie their *Captain* in a *chain*  
 And one halling these [*x*] *fierce black-bears* again.  
 Then thought I sure, the worst is *past* and *gone*,  
 But whil'st I thought [*y*] another sort came on,  
 With such *fierceness*, that fil'd my heart with *fear*,  
 These fastned on my *flesh*, and *flesh* did *tear*.  
 But some friend rated *them*, and rescu'd *me*,  
 Then I resolv'd ( but knew not where ) to *flee*.  
 But [*z*] one caught hold on *me*, and bound *me* fast,  
 And said, I was a *Rebel* and *Out-cast*.  
*Out-cast* said I, yea, answered † another,  
 A *traitor* both by *Father* and by *Mother*.

[*t*] *Fruitless and barren Professors.* [*u*] *Day of trial and persecution.* [*w*] *Black and melancholy thoughts.*

[*x*] *Evil-spirits.* [*y*] *Sins.* [*z*] *The Law.* \* *for God.*

† *The wrath of God.*

Take

Take *all* I have, ( I pray ) and me *engage*,  
O no, *thy all* cannot answer thy charge.  
Thy *State*, thy *Liberty*, thy *life* and *Blood*,  
Must make thy *Treason*, and thy *Murther* good:  
When that is done, a *Debtor* thou must be  
Unto *J U S T I C E* to all *Eternitie*.  
With this my *soul* did melt away with *Grief*,  
Concluding now I was past all *Relief*.  
The † *Screech-owl* cry'd and fluttered with her wings,  
I then bethought me sure this *Bird* now brings  
News of approaching *Death*, but what was next?  
*Uses of woe*, I drew from every *Text*.  
And hereupon the great † *Leviathan*,  
Was ready to swallow me up, *Poor Man*!  
But suddainly a mighty [a] *Champion* spake,  
With such *Authority*, that made all quake;  
Saying, upon this *Prisoner* lay no hand,  
But on his former *Baile* let him still stand:  
Till his *Lord* Come, and *Advocate* be heard,  
For he pretends to be of the *Kings Guard*.  
Thus being left *forlorn* forsak'd of all, [b]  
I fell asleep, but ere long one did call,  
And said, *Sad Soul*, Is there no hope of *Morning*?  
That thou maist have joy after *Sorrowing*.  
Oh who is there that of a *Morning* speaks!  
By naming this far friend my heart he *breaks*.  
I was now cast into a *slumbering* sleep?  
And *dream'd* or *fancied* that I did not keep,  
† *Horror of Death*, † *Deare* [a] *God himself* [b]  
*Preacher* [c] *Soul* [d] *Christians*.

My [*e*] *Mate*, though she nakedly fled and cri'd :  
 I thought from *foe*, but *friend* he prov'd when tri'd.  
 Then looking round about I suddainly  
 Spy'd many *Mourners*, mourning about me.  
 No sooner were these sadful fights departed ;  
 But a *third*, and more terrible me startled :  
 In flaming fire like crimson *Clouds* in shew,  
 Was I *my selfe* and many *friends* I knew :  
 But we felt not the fury of the *fire*,  
 Nor out of it to fly, did we desire,  
 All in their hands had Bottoms of Black thread,  
 Which through the flames we wound with mighty  
 ( *speed* : )

And strove in love, which of us should wind fastest ;  
 But I first wound my *Bottom*, though 'twas biggest.  
 Now being wakned in this *apprehension*,  
 And quickned with this *word of Inquisition* :  
 I did forget and over-lept my *Sorrow*,  
 To *snatch* at the least hopes of a good *Morrow*.  
 And \* judging that it was a proper season,  
 Thus began for to enquire and question.  
 Hast thou no *Art* (*my Soul*) to know the morning ?  
 Or you my *Senses*, to discern day dawning ?  
 Come all I Pray, lets put our skill together,  
 And see what *we* clearly by *signs* can gather.  
*Hea.* I hear the *Cocks* crow faster, nay other  
 Birds *chirp* and *chatter* of diff'ring feather,  
 The *House doves* mourn, some *workmen* do appear,  
 Some *watch-men* too, cry, Rise, the *day* is near.

[*e*] *The Soul.*

But

But hast thou heard the *Waits*, the *Clocks* and *Chimes*?  
No, these do tune according to the times.

*Smel.* The cold of night hath tane my *smell* away,  
Yet here's a filthy *Scent*, a sign of day :

*Ta.* The food I eat for want of heat retreats,  
And I relish but little the best meats;

A strife there is in me, all is not right,  
Like to the *skirmish* between *day* and *night*.

*Feel.* I feel within, a greater *cold* and *chilness*,  
And yet without, me thinks a greater *darkness*;

These are presages of *Aurora's* hasting,  
But thou chief sense, my sight, what hopes of morning?

*Se.* I see those [e] *beasts of prey*, which did last night  
By their *sculking* and *howling*, us affright,

Running into their *holes* as if they saw  
Some great *hunter*, of whom they stood in awe.

I likewise see the [f] morning star appear,  
The eastern cloud divide, *day* breaks out clear,

The *curtains* are open'd, the [g] *Chamberlain*  
Saith, that the *King* is rising up again.

Rowse now my *heart*, my *spirit* stir up too,  
This is thy *day*, now is thy *work* to do.

Consider *thou*, how soon a day is lost,  
And when once lost, how much that day will cost;

Let last nights sad *experiences* still be,  
Daily *remembrancers* to quicken thee.

[e] *Outward signs of the natural Morning.* [f] *Metaphorical signs of the Saints joy, and spiritual Morning.* [g] *The Angel of the Lord.*

O

Arise,

Arise, get thee into the Kings Pallace,  
Prevent the going forth of his good Grace.

S. *Come thou my Flesh and bear me company,  
And let us try whether we can get nigh.*

B. Alas poor soul ! I shall but hinder thee,  
Wait not my limping, but take wing and flee ;  
The KING cares only for thee, not for me ;  
And none of all his Courtiers fleshly be.

S. *What though he and they all were now unclad,  
Yet he and many of them once bodies had :*

*And still he hath a garment of that piece,  
For succour to his flock, he wears their fleece.*

B. Is the King then to us so near a kin ?

S. *Yea, and in all things like to us, but sin.*

B. But is he humble to behold the poor ?

S. *O yes, the meanest that comes to his door.*

B. And is he mild, and in his carriage kinde ?

S. *Treasure to all, none otherwise him find.*

B. And will he own his poor kindred likewise ?

S. *Yes the vilest, and none of them despise.*

B. But is he bountiful like to a KING ?

S. *Yes he gives all, keeps for himself nothing.*

B. Doth he not them upbraid that come often ;

S. *O no ! of all, such are the welcom'st men.*

B. Is there no bar, nor lock upon his Gate ?

S. *No it stands open morning, noon and late.*

B. Do none that come to him, return empty ?

S. *Not one poor beggar, naked, or needy.*

B. How can his treasure last that is so free ?

S. *A Sea he is, that never doth grow dry.*

*A living*



*A living Spring, and ever-running Bath,  
That alwayes flows, and yet fresh Waters hath.*

*B. O thou hast said enough, let's now go see,  
What welcome we have with his Majesty;*

*S. Know thou the bolder we unto him come,  
If in his time, and way, the more Welcome.*

*B. What sort of Servants, and Courtiers hath he?*

*S. All like himself, save in a lesse degree.*

*B. But must we not unto them first apply?*

*S. No, no, that derogates from his Glory.*

*B. But who have we that to him will us bring?*

*S. Two \* Beams of light that from himself do spring.*

*B. Are they at hand ready for this service?*

*S. Yea alwayes waiting on this their office.*

*B. But let me know I pray thee, what's their fee?*

*S. Know thou O flesh, they do their service free.*

*B. But where shall we find them? S. Lo here they be  
Now entring in, come quickly follow me.*

*Behold his mighty Majesty with fear!*

*B. He makes me tremble, I cannot come near.*

*S. Be still and silent, here his Excellency.*

*K. Ho come to me all you that are thirsty,*

*All heavy laden, weary, faint and weak;*

*To blind, lame, sick, wounded and bruis'd, I speak,*

*To such as sit in shadow of darkness,*

*To those that are in any sore distress,*

*To the out cast, and him that's lost I cry,*

*To lawlesse men, and prisoners, left to die;*

\* Spirit and Word.

All such as fear unto me to come near,  
I do invite them, boldly to appear.

Man. *My Creator, my Liege and Lord, behold  
A Creature of thine own, that maketh bold  
To fall down at the feet of thy Mercy,  
I need not tell, thou know'st my misery.*

K. What Creature art thou, let me know thy name?

M. *Thou know'st, O Lord, to tell I blush for shame.*

K. Why dost conceal thy Name, is it so bad?

M. *Lord not my Name, for this from thee I had.*

K. Art thou asham'd of that thou hadst form me?

M. *No, 'tis not thine, but mine shames me and thee.*

K. I see thou art my Creature Man, Come in,

M. *Ah Lord no man! unless a man of sin.*

K. Poor wretch, thou was not made sin, but I was,  
And of us two, which was in the worst case?

M. *I Lord, full of all sin, but thou had'st none.*

K. I had sins of Millions, thou but of one.

M. *But my sins were mine own, so were not thine.*

K. Yet thine and theirs were really made mine.

Thou the Debtor, I Pay-master of all,

Surety I was, but become Principal.

M. *O Lord there's nothing makes me more afraid,  
Then that my Debt should yet remain unpaid.*

K. I paid at once, and that in currant Coine,  
The full that was demanded of all mine.

M. *Yea Lord for thine, but that's my greatest doubt,  
Lest I should be from thee, and thine shut out.*

K. Poor doubting Soul, what makes thee fear, tel me,  
Have any spoke or dealt unkinde with thee?

M. *Ab*

*M. Ah my good KING that makes me now be here !  
Before thy Bar, a Prisoner I appear.*

*K. I knew by thy sad-looks all was not well ;  
But let me hear what ill hath thee befell.*

*M. Lately my Lord, I watch'd thy coming by,  
Thinking ( poor Beggar ) in thy way to lye,  
But I vile wretch did slumber, till at last, &  
One brought sad news, and said the KING was past ;  
Oh how was I bereft of comfort then !*

*Yet hope I had, I might see thee agen.*

*K. As I past by I saw thee in slumber,  
And knew thee then, to be of my number :  
I thought on thee, though to thee did not speak,  
I saw thee willing, though thy flesh was weak.*

*B. O Lord I am both weak and wicked too,  
Much hindrance to my Soul I daily do. (thine ;*

*K. Soul who is that which speaks ? A Friend of*

*S. Oh my dear Lord ! it is that flesh of mine.*

*K. Speak on O flesh, if thou hast more to say,*

*B. Pardon my boldness, my good KING, I pray,  
I hither came attending on my Soul,  
Wilt thou Lord look on me, so frail and fowl ?*

*My Liege, I thought thou didst all flesh disdain,  
And flesh and blood should never with thee reign.*

*K. Hast thou forgot O flesh, how I did take,  
Thy likeness on me, for thee and Soul sake,  
And how I did in that flesh, sin condemn,  
If I hate flesh, I must my self contemn ;  
I still have flesh, yet without weaknesses,  
And as I reign, so shall the flesh I blesse ;*

But thou O Soul go on, shew me thy state,  
And how it further far'd with thee of late,  
What was the issue of that sleepy day?

*S. Wakeful and woeful all the night I lay,  
So skar'd with fears, so set about with Foes,  
Tenth of my trouble, I cannot disclose:*

*But that I count the worst of all the rest,  
I stand under thine OFFICERS Arrest.*

K. No Officers of mine durst lay a hand  
On thee, without my singular Command.

K. 'Tis true in some cases I grant Warrants,  
To apprehend my own household Servants;

*S. I greatly fear their Warrant was from thee,  
And once concern'd, but now concerns not me.*

K. I will that those my Officers appear,  
For patiently this matter I will hear.

Offic. Lord we appear, what is thy pleasure now?

K. My pleasure is forthwith the truth to know;  
Wherefore? and by what Power you Arrest?

These my Subjects whom ile not have oppress.

Offic. My LORD, we do our duty and no more,  
My brother Conscience who lives at next door,  
Can thee inform thoroughly the truth of all,  
Thou wilt see cause of this at their Tryal.

K. Conscience, what sayst? by what Authority,  
Were these Prisoners last night attach'd by thee?

Con. My Liege it was by vertue of thy Law,  
Which these do break without regard or awe. (facts?)

K. What are those Laws they break, what are their  
Treason, Rebellion, Murther, and such Acts.

K. These

K. These are great crimes, but I will fairly try, |  
Before I Judge whether they are guilty ;  
*Justice*, come call a Jury with all speed,  
Prepare a Bill, and plead if there be need.

Just. *My Lord, we had no time to summon many,*  
*Yet here will be I hope an able Jury ;*  
*Gods Wrath, Laws curse, Self-Righteousness, appear,*  
*And Precious Time, Lo we all four are here,*  
*Hypocrites-Censures, the Words Opinion,*  
*Carnal compliance, and self Confession ;*  
*The Popish verdict, and Superstition,*  
*The Fear of Hell and Reprobation.*

K. Have you against these any exception ?

Pry. O yes *my Lord, against them every one.*

K. Call then a Jury that's more indifferent,  
For all these are against the Prisoners bent.

Ju. *My Lord, here are none but such as be kinde,*  
*And Rebels friends, they nere the Bill will find.*

K. Call thou their names, no matter unto thee,  
*Gods Love, free Grace, Kings-blood, tender Mercy,*  
*Christ, Prayers, and his Promises come near,*  
*And Justified Saints ; we all appear,*  
*Gods long suffering, and Act of Oblivion,*  
*The Book of Life, Good Will, Election.*

Ju. *Here is a full Jury ;* K. Yea, and a fit,

K. Prisoners what say you now ? P. *Lord we submit.*

Ju. *Worthy Jurors, here you are call'd to try,*  
*Matters of fact, between his Majesty*  
*And the Prisoners, which you in charge shall have ;*

P. O good *my Lord, an Advocate we crave.*

K. No Counsel can be granted in such case,  
Yet I ( your Judge ) will be in Counsels place.

Mar. Soul hold up thy hand, Flesh hold thou up thine,  
You two are here Indicted at this time,

For that you had not both before your eyes  
The fear of God, but did this God despise,  
And by the Devils most strong Instigation,  
Rebell'd against your King from your Creation :  
And ever since your Treason, Theft, and Murther,  
Have been both hatch'd and done in every corner,  
You said Tush, there's to us no God nor King,  
Wee'l not worship nor own any such thing ;  
We do not fear his Name, nor prize his Day,  
His bands lets break and cast his Cords away ;  
You disobey your Parents and all Power,  
You still do steal, and grievously devour :  
Guilty of other foul Wickednesses,  
As Adultry, Perjury, Covetousness ;  
You lawless live, a Statute of Rebellion,  
Long since is gone forth for your Execution.

Mar. Guilty, or not guilty Soul, what say'st thou ?

S. What answer for to make I do not know :

Guilty my Lord, too guilty I have been,  
I neither can nor will deny my sin:  
My first Parents were Rebels, and Traytors,  
Yea all my kindred grievous offenders ;  
I and my flesh, also were so accurst ,  
That we against our King did both our worst.  
Millions of times, our lives we forfeited,  
Ten thousands Deaths we both have Merited,

No *Trayterous* villains, could do more, or worse,  
No *Rebels* have deserv'd a sorer curse ;  
Against our *King* and fellow *Subjects* we  
Have Acted Evil, in the high'st degree ;  
We guilty are of this whole *Indictment*,  
But what if Lord, since this we did *repent* ?  
And came in at thy gracious *Proclamation*,  
To take hold on thy free Act of *Oblivion*;  
We are charged with *Faults* since our *Creation*,  
(*Known to thee Lord*) since then was our *Redemption*:  
Since was the *Coronation* of our *King*,  
Who Pardon gave for every former thing :  
The *Law* it self which prosecutes *strictly*,  
Did in its *Raign* admit a *Jubilee*,  
In which *Bondmen*, and *Prisoners* freedom had,  
Never more question'd, though never so bad.  
Mar. *What sayst thou* flesh, *guilty or not guilty* ?  
F. Not guilty now of what is charg'd on me.  
Mar. *By whom will you be try'd, whether you guilty be,*  
*By our good Judge, and this righteous Jury :*  
Mar. Faithful *Jurors* behold the *Prisoners*,  
Which are *Indicted* for being *Traytors*,  
*Rebels*, and *Murderers* in the high'st degree,  
You are to try whether they are guilty.  
To that end hearken to your *Evidence*,  
K. *Observe also, the Prisoners own defence ;*  
J. If any Person or Persons now here,  
Have any thing to say (*let them appear* )  
Against the *Prisoners*, and they heard shall be,  
For they both stand now on their *Liberty*.

Mar. *Satan come forth, and prosecute quickly,*

Sat. *My Lord I am attending here ready ;*

K. *My Bills are drawn, my witnesses are here,*

Mar. *Cryer make way, and let them all come near.*

J. *My Lord, shall these witnesses now be sworn ?*

K. *That labour may be very well forborn,*  
*For both the Prisoners do confess those Facts,*  
*But for discharge they plead my Pardoning Acts.*

S. B. *Oh good my Lord, thy gracious Acts alone,*  
*( And nothing else ) do we now stand upon.*

K. *Justice, search the Records, see whether they*  
*My Pardon did accept, and Laws obey ;*

J. *My Liege, I find the Prisoners names here down,*  
*Both swearing to be Loyal to thy Crown.*

K. *And have they been since faithful unto me ?*

S. B. *Yea, our good Lord, and faithful we will be.*

Sat. *They have pretended to thee Loyalty,*  
*But 'twas onely for fear least they should die.*

*The worst of Traytors and Rebels will yield,*  
*( Self love doth teach them ) rather then be kill'd.*

*But all is feigned, nothing in true love,*  
*Thou'lt find them faithless when thou dost them*  
*( prove.*

S. *O good my Lord, if we should go about,*  
*To deal falsely, wouldst thou not find it out ?*

*And what would that but aggravate our wo,*  
*Hereby we should our selves, for ere undo.*

K. *Can any charge the Prisoners since the time*  
*They did come in, with any heynous crime ?*

Sa. Yes



*Sa.* Yes my Lord I, can charge them with *Evils*,  
Much worse then those, that did make us *Devils* ;  
Yea such *offences* too, that are *far worse* ;  
Then those that brought on man the *deadly curse* :  
Nay, I dare say that these have *sinned more*,  
Then many that in *Hell* for sin now *roar* ;  
Yea their behaviour is so *false* and *base*,  
Their guiltiness doth stare them in the face ;  
If I may not examine witnesses,  
Ile undertake they shall themselves confesse,  
That since that time, they do pretend to be,  
Thy *faithful Subjects*, they were false to thee.

*K.* *Satan*, thou wast from the first time a *Liar* ;  
*The Envious one*, the *Bretherns* false *Accuser* ;  
Since thou didst fling thy self from *Heaven*, to *Hell*,  
*Ill-will*, can not permit thee to speak well,  
Either of me to mine, or mine to me :  
But wouldst us keep always at *Enmity*.

*And having lost what thou didst once enjoy,*  
*All others with thy self, thou wouldst destroy.*

*Sa.* If I destroy'd my self, 'twas by one sin,  
But these for years have *walk'd* and *wallowed* in,  
Such wickednesses, that I never did ;  
Though thou didst warn them *oft*, and *oft* forbid :  
Yet they commit worse sins, 'gainst thee hourly,  
Although thou didst far more for them, then me.

*K.* Thou *LUCIFER* I know these, and know thee,  
*And how thou lef'tst thy State, and Dignity,*  
*And ever since hast hated me, and mine,*  
*Because I deal justly with thee and thine.*

*Sa.* But

*Sa.* But suffer me to call my *Witnesses*.

*K.* That is needless, they will themselves confesse,

*S.* O yes my *Liege*, and loving *Lord*, we will :  
Not seek to *hide*, or *excuse* any ill.

At this thy *Bar* we will our selves *Arraign*,  
And to the *Sentence* of our *Soveraign*

We will submit, with silence patiently :

Though thou condemn us evermore to die.

*K.* He that confesseth and forsaketh *sin*,

*My promise is*, that *I will pardon him* :

Come let me here O soul, what thou'lt answer  
Unto the charge of this thy *Accuser*.

*S. B.* Lord we have sin'd, as *Satan* doth accuse,  
And dayly his *Temptations* he renews :

By which, and by the strength of the *old-man*

We captivated are, do what we can :

Yet as *Sarah* would send away *Hagar*,

So would I chase this *foe* for ever far ;

But to me still it *sticks*, and in me *dwels*,

Some *Roome* it craves, yea sometimes it compels,

A *servant*, and a *slave*, that dayly rageth,

But never as a *King* peaceably *Raigneth* :

This *Thief* steals in, and out at every gate,

Though I the same do *disallow* and *hate*,

My thoughts also *gad*, and *go* often forth,

After the vanities of this base *Earth*.

Alas ! my *eyes*, my *ears*, *mouth*, *hands* and *feet*,

Sometimes do *follow sin*, sometimes it *meet* ;

It would obtain acquaintance yet *again*,

But wooings of that kinde *I hope* are *vain*,

And

And *Satan* would have me father his *Bratt*,  
But I resolve never to yield to *that* :  
*Flesh* doth pretend it was my first *husband*,  
And would have me still be at his *Command* :  
But I like *him* better that set me free,  
Than *he* which sold me into miserie.  
I separated was by *Kingly force*,  
I keep a Copy of that through *Divorce* ;  
It is a constant trouble unto me,  
When I this *Enemy* at all do see ;  
This *Canaanite* is in my eye a *thorn*,  
A *daggar* and a *prick*, not eas'ly born.  
When I would run from it and make a *scape*,  
And also cry, yet it would commit *rape* ;  
I would fly to be free from this *foes* face,  
But *LORD* I know but one *priviledg'd-place*.  
It is thy *Court O King*, and the only  
*City of Refuge*, to which I would fly.  
Open the *Gate*, and grant me any *place*,  
To be with thee, under thy *Saving-Grace*.  
My *Enemies* pursue me very fast,  
My *King* on thee alone my *self* I cast :  
For all my former *sins* I do repent,  
My *past-pleasure* is now my *punishment*.  
K. *Poor Soul*, thy *Complaint and Condition*,  
*Gains my Love, Mercy, and Compassion*,  
*Since thou hast put thy life into my hand*,  
*Ile thee receive, and all thy foes withstand* :  
*Abide with me, I will thee surely save* ;  
S. My *Liege, my Lord, my Life*, that's all I crave,  
Here

Here I will lie, here I will die with thee,  
Lord shew pittie and have mercy on me.

K. Pittie ile shew, pardon ile give to thee,  
For all the sins thou hast done against me :

S. But I have sin'd against thy Father too,  
And thy Spirit, for those what shall I do ?

K. Upon me was, upon me be thy score,  
And all thy debts, but see thou sin no more.

S. No more, O Lord, farewell all sin henceforth,  
Before I sin L O R D, take me from the Earth.

K. Ile keep thee Soul, ile kill thy sin, and thou  
Shalt serve ( and Suffer for ) me here below.

S. Lord, I am willing, but too weak I fear,  
Thy Cross to carry, and thy Yoke to bear :

I shall gain strength, if thou appoint daily,  
A portion of thy Flesh and Blood for me ;

And if I may but bath me now and then,  
In the King's-bath, I shall be well agen.

With thy Robe cloath me, with thy Armour Arm,  
Then shall I be Comely, and free from harm.

Thy Servant, Schollar, Souldier, Martyr, Friend,  
To Suffer for, and serve thee to thee end. ( give,

K. All these and what things else, thou want'st ile  
From Sin, Satan, World, Wrath, ile save; BELIEVE

My Laws, Cause, Works, Worship, People, King-  
I will mainain, till I again do come : ( dom,

Then shall all mine, as the stars shine for aye,

Watch, Pray alway, for this REDEMPTI-  
(ON-DAY.

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*Christian Reader*, either correct or in love cover  
the following *Errors*, which are many ( and  
some great) in so little a Book.

I. **I**N the *Epistle*, pag. 4. *Mat.* 25. for *Mat.* 15. pag. 8. l. 20.  
*world* for *word*, p. 11. l. 1. blot *they*. II. In the *Narration*,  
p. 9. 24. *quicquid* for *quickquid*. III. In the *Scrip. O'serv.* p. 4.  
29. *Rezin* for *Rezon*, p. 9. l. 20. *such* for *uch*, p. 10. 27. *Jur* for  
*Jure*, p. 11. l. 2. blot out *only*, p. 14. l. 10. put *ints* before *not*,  
p. 20. l. 18. 1260 *dayes* for 126 *dayes*, p. 21. 30. *correspond*  
for *correspound*, p. 23. 18. *Judah* for *Jadah*, p. 29. l. 15. blot  
out *great* before *men*, p. 36. l. 10. blot *as*, l. 21. blot *the*, p. 37. 22.  
*pœnam* for *pœnum*, p. 49. 12. *likeness* for *lindleess*, p. 67. l. 30.  
put in *as*, p. 77. l. 2. *Reins*, for *Rains*, p. 90. l. 18. *them* for  
*him*, p. 117. l. 5. *Bushel* for *Bushal*, l. 12. *growing* for *growning*,  
p. 118. l. 21. *their* for *the*, p. 120. l. 6. *warn* for *warm*, p.  
125. last, *shame* for *them*, p. 127. 28. *their* for *our*. IV. In the  
*Verses*, p. 3. 23. *scoff'd* for *foss'd*, p. 4. 23. *vile* for *while*, p. 6.  
14. add *now* after *Woman*, p. 7. 14. adde *that*, p. 12. l. 16. put  
in *even*, p. 13. l. 11. *no* for *nor*, l. 21. *in'th* for *i the*, p. 14. l.  
2. *young* for *yound*, l. 3 *the* for *th'*, p. 17. l. 26. blot *us*, p. 27,  
l. 16. *no* for *not*, p. 30. l. 3. *trier* for *triar*, p. 32. l. 21. add  
*to*, p. 33. l. 19. *Clouds* for *Cloud*, p. 34. l. 4. *thou* for *thou*,  
p. 36. l. 12. *from* for *form*, l. 23. *became* for *become*.

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